THE
Sinner Impleaded
IN HIS OWN
COURT.

THE
Sinner Impleaded
In his own COURT.

Wherein are Repreſented
The Great Diſcouragements from Sinning,
which the Sinner receiveth from Sin it ſelf.
Whereunto is added the *Grand Characteriſtick*
whereby a Chriſtian is to be known.

The Second Edition.

By *Tho. Pierce* Rector of *Brington* in *Northamptonſhire.*



London, Printed for *Richard Royſton*, 1660.

To the right Honourable, and my Noble Lady, *Dorothie* Counteſs of *Sunderland*.

Madam,

THey *that* dedicate *their* writings *to ſome* Great Perſon, *are commonly led* (*as I conjecture*) *by one of theſe* three Ends; *either the* honour *and* immortality *of their* otherwiſe periſhing *and* private Names; *or the* ſhelter *and*

protection *of their* Conceptions, *which are* expos'd *to all* weathers, *in a moſt* rigid, cenſorious *and* inhoſpitable world; *or elſe an* innocent Ambition (*as a laſting* Monument *of their* Gratitude) *to* proclaim *and* publiſh *their* obligations. *From which ſoever of theſe* three *my preſent* Addreſs *unto your* Ladyſhip *may be derived, there is not a* Perſon *or a* Name *in the whole* Book of Honour *to which* (*in* compariſon *of your* Ladiſhip) *I can Dedicate* my papers, *with equal Diſcretion of* Choice *and* Duty. *For*

If my ambition *were no more* Chriſtian *then to raiſe an* obeliſck *to my* memory, *and* (*when I ſhortly*

ſhortly ſhall ceaſe to be) *to leave behinde me ſome* Token *that I* have been, *I could not uſe a better* Artifice *whereby to* ſteal *an* Immortality, *then thus by thruſting out my* Eſſayes *under ſo* fair, *and ſo* legible, *and ſo great a* Name. *But I do verily* believe (*though by* ſome ſorts *of men I do not expect to be believed*) *that to be* mentioned *by* poſterity *in the* ſame volume *with your* Ladyſhip, *is no* Inducement *to my* Addreſs. *For I am much more* concerned *in the* health *and* ſafety *both of my* Body *and of my* Soul, (*which are the real* Eſſentials *of what* I am,) *then to* caſt away *my* care *upon the* Nothingneſs *of my* Name, *and to* miſpend *my* kindneſs *upon a* fu-

gitive mouth-ful *of* vulgar breath; *which many times is not ſo* ſweet, *as that a man ſhould deſire it to* perfume *and* preſerve *his* Reputation. *I know how much it imports and concerns us* all, *to* ſend before *us* (*out of the world*) *a very* good Treaſure, *to* carry with us *a* good Conſcience, *and to* leave behinde us *a* good Example. *But ſo far am I from comprehending any* degree *or* appearance *of what is* good *or* lovely *in the* Duration *of a* Name; (*unleſs it ſtands in conjunction with a moſt* imitable Tenor *and* Tract *of* life) *that I expect to* ſleep beſt, *when I am* bedded *in the moſt* ſilent *and* darkeſt Sepulcher.

But

But of the ſecond end *of* Dedications *I may ſtand in ſome need; for although the* utmoſt *that I intended* (*in thoſe* two *or* three Sermons *at* firſt *delivered from the* Pulpit, *and ſince* improved *into a* Treatiſe *to be delivered from the Preſs,*) *was wholy ſpent upon nothing but* Sin *and* Satan, *and is ſtill directed to no* other end, *then that upon the* Ruins *of* Satans Kingdom, *I may humbly* contribute *to* build *up* Chriſt's; *yet there* are *that are as ready to* preach *and* write *againſt* me, *as I can be to* preach *and to* write *againſt* ſin. *There are* ſome *in the world, who are ſure to be diſpleaſed with* other *mens* writings, *meerly becauſe*

they are other mens. *They are immoderately angry with men of my* plain meaning, *becauſe we are not of their* complexion, *nor* digeſt *our* meat *with* their ſtomachs, *nor* behold *our* objects *with* their Eyes, *nor frame our* manners *according to* their Educations. *Although we make it the very* buſineſs *and* deſigne *of our* ſtudies, *to ſhew the* uſe *of Gods* word, *and advance the* Glory *of Gods* Name, *and to be doing his* great work, *in promoting the* Intereſt *and* good of Soul, *yet* (*to ſuch as* preach Chriſt even of * ſtrife *and envy*) *the very* beſt *of our* performances *are unacceptable things, unleſs we* follow *their* method, *and* uſe *their*

* Philip. 1. 15, 16.

their way. *If we are not doing ſomething, as* fellow-labourers *with* them, *they will ſay that we are* ſcandalous *and* uſeleſs Drones; *but if we* labour more abundantly in the word and Doctrine, *they will count us worthy of* † double diſhonour. *If we have not their very* Mode *and* * form of Godlineſs, *they will ſay we are* ſcandalous ungodly livers; *but if our* ways are quite of another * faſhion, *ſo as we live* inoffenſive and blameleſs lives, *they will* brand us *with the* Title *of* moral men. *If our* opinions *and* Judgements *were but agreeable to* theirs, *they would*

† 1 Tim. 5. 17.

* 2 Tim. 3. 5.

* Wiſd. 2. 15.

would look upon our Actions *with* kinder Eyes, *and impute the* worſt *of our* doings *to the* Infirmity *of the* fleſh; *but now that we are* ſeaſoned *with* different principles, *and* notions, *and* ways *of* reaſoning, *they call our* Piety Superſtition, *our* Fidelity perverſneſs, *and our* Acts *of* juſt dealing *our* glittering ſins. *From ſuch unreaſonable men I cannot hope for* good uſage, *either of what I* now *publiſh*, *or ever* ſhall *do. For they will never be reconciled to any the* beſt *of my* Indeavours *to* beat down *the* Empire *and* growth *of* Sin, *unleſs I will do it* by thoſe Doctrines, *by which I finde ſo many others have* lift it up. *But from ſuch men as theſe*, *I hope*

your

your Ladiſhips *very* Name *will be ſome* protection. *For they will poſſibly be* aſhamed *to* avow *their* hatred, *of what a Perſon ſo* Important *ſhall pleaſe to* favour. *And even in meer* ſelf-kindneſs, *they will not run into the danger of ſuch* diſgrace, *as to* calumniate *any otherwiſe then in* ſecret Corners, *what your* Ladiſhips better Judgement (*ſo very* diſcerning *in it* ſelf, *and yet improved by as* ſublime, *and as* unuſual *a* Converſe, *as hath been found in* France *or* England,) *ſhall* publickly *honour with* Approbation.

But Madam, *there is behinde a* ſtronger motive *to my* Addreſs. *For ſince your* Ladiſhip

is

is the Authour *of the moſt* viſible Contentments, *which for ſome years paſt I have* injoyed, *I do not think it ſufficient, that by my daily prayers for your Ladiſhip, I have been* privately thankful, *who by your* Ladiſhips *many* favours *am* more *then* privately obliged. *It is by your Ladiſhips* Donation *that I enjoy a* good Portion, *and* (*which is more*) a good People. *Whoſe more then* uſual Integrity, *and more then* ordinary affection (*as I am apt to believe when I look* abroad) *have made me much more happy in my contentment, then all their* poſſeſſions *put together can make me* Rich. *And as* they *were a* Treaſure, *which* (*under the* providence

dence *of* God) *were by your Ladiſhips* care, *as well as* favour, *committed to my* charge; *ſo I am able with ſome comfort to give your Ladiſhip this* accompt, *that how* few *ſoever I may have* gained, *I have not* loſt *ſo much as* one. *Were it not for this* comfort, *I ſhould think my preſent* poſſeſſion (*though moſt* freely conferred *by your* Ladiſhip) *had been* bought *by* me *at too* dear *a* rate; *it having* coſt *me a* ſequeſtration *from your Ladiſhips* preſence, *and from the in redible* pleaſure *which I injoyed in the* Education *of your* Son. *Whoſe choice* endowments *of* nature, *having been happily ſeaſon'd and crown'd with* grace,

gave

gave him at once ſuch a willingneſs *and ſuch an* aptneſs *to be* taught, *as reconciled my greateſt* pains *with* eaſe *and* pleaſure. *I ſhould not think my ſelf* ſecure *from the great* danger *of* impertinence, *by putting this into the number of my greateſt* obligations, *if I were not able to affirm it as a very* great truth, *that the* Education *of my dear* Lord *was not ſo much my* employment, *as it was my* recreation *and my* reward. *And though* theſe *are but* ſome *of* the many *great* favours, *which becauſe they* are ever preſent with me, *require a* gratitude *no leſs* immortal, *yet am I not quite ſo forgetful of your Ladiſhips* quality, *or of*

mine:

mine own, *as to think it* pertinent, *or* civil, *to give your Ladiſhip a* Narrative *of* all *I* owe. I *have already been too* indulgent *to my* conſtant fault *of prolixity*; *who finde it alwayes very* eaſie *to* begin *Epiſtles to your Ladiſhip*, *but not ſo* eaſie *to make an* end. *Yet this I can plead in my* excuſe, *that* I *have all along ſtudied, not how* much I *ſhould* ſay, *but in* how many things I *ſhould be* ſilent. I *have not made a* Panegyrick (*as* moſt *have done in ſuch caſes*) *but a* meer Dedicatory Epiſtle. *Being Religiouſly* fearful *of making your Ladiſhip to live in* pain, *by my* offending *your* modeſty *with* needleſs Eulogies *of your*

your merit. *Which I the rather call* needleſs, *becauſe the perſons of* greateſt honour *are become their* own Theaters; *the every* ſcene *of whoſe* li es *is ſo generally* known (*whilſt the* world *is a* ſpectator, *either to to* deride, *or to* applaud *them*,) *that 'twere impardonable* arrogance *in a man of my* Mediocrity, *either to think of* adding *any thing to your Ladiſhips* Luſtre, *or to believe I need* open *my Readers* eyes.

I *ſhall therefore betake my ſelf to the uſual* ſubject *of my* Devotions, *and* contend *for your Ladiſhip at the* Throne of Grace; *that ſince your Ladiſhip hath been* tempted *to very*

equal

equal exceſſes *of* joy *and* ſadneſs, (*by having* loſt *as valuable temporal* bleſſings *as can be poſſibly* injoyed, *and ſtill* injoying *thoſe bleſſings which are equally valuable, and equally* liable *to be* loſt *too*) *you may* want *with* comfort *what* God *hath taken unto* himſelf, *and* injoy *with* moderation *what* he *hath* left *you*. *And that* nothing *in* this world, *either of* ſweet, *or* bitter, *may* interrupt *or* divert *you in the* great buſineſs *of your* life, (*even the* making of your calling and Election ſure, *and* the working out of your Salvation with fear and trembling,) *is the moſt* paſsionate deſire *of his* enlarged

1 Peter 1. 10.

Philip. 2. 12.

ſoul,

soul, *who doth* believe *himself as* much *as he* ought to be, *because as* much *as he is* able,

Madam,

Your Ladiſhips moſt obliged and moſt humble Servant,

THO. PIERCE.

Errata.

PAg. 14. line 12. after that r. *other*, p. 20. l. 16. for *is* r. *in*, p. 24. r. ἡδονῶν, p. 28. l. 11. after to r. *be*, p. 30. l. 19. for *hence* r. *have*, p. 31. l. 28. r. *Smindyrides*, p. 57. l. 11. after there r. *were*, p. 58. l. 26. r. *Ammon*, p. 72. r. μοχθηρῶν, p. 47. l. 10. after *provoke't* r. *our*, p. 82. l. 18. for *no* r. *not*, p. 94. l. 1. r. χολάζονϛ, p. 98. r. ἀρίσκων, p. 134. l. 28. for *on* r. *one*, p. 152. l. 4. in *marg.* after τῶ r. κιφαλῶ, p. 185. l. 10. after and r. *the*, p. 194. l. 7. in *mar.* r. 33. p. 210. l. 6. r. *over-passed*, p. 217. l. 5. after *John* r. *the*, p. 221. l. 5. r. *called*, p. 240. l. 6. in *marg.* r. *Grot. in Mich.* 6. 5. p. 241. l. 20. r. *equitable*. p. 248. l. 20. in *m.* for 62. r. 26. p. 263. l. 24. for 6. r. 7. p. 309. l. 9. after *that* r. *that*, p. 345. l. 4. in *mar.* for 22. r. 21.

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The

THE
INTRODUCTION.

§ 1. *WHen I first took upon me the* terrible office *of a* Preacher, *it presently came to my* remembrance, *not onely that the* theeviſh, *but the* [a] unprofitable Servant, *is liable to be* caſt into outer darkneſs, where ſhall be weeping and gnaſhing of Teeth. *And conſidering hereupon, how many* hours *I had loſt in doing* ill, *how many* more *in doing* nothing, *how many more* yet *in doing nothing to the* purpoſe; *and* (*for the future*) *in how* little *a* time *how* great *a* work *was to be done*; *and that how* ſhort *ſoever* my *Time might be, it would be* long enough *to be the* Earneſt *either of a* joyful, *or* ſad Eternity; *I ſtraight* debated *with my* ſelf, *how I might* order *my* Meditations, *ſo as to make them* moſt uſeful, *to my* ſelf, *and* others. *And firſt of all I* remembred, *that the*

[a] καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλετε. Mat. 25. 30.

whole duty *of a* Christian *lies* folded up *in these* two Bottoms [*his* ceasing to do evil, *and his* learning to do well.] *Next I easily* inferr'd, *that* That *which is the* Sum *of all that the* People *need* learn, *must needs be also the* Sum *of all that the* Prophets *need* teach. *And considering in the last place, how many* miscarriages *do arise from the* ignorance *of* some, *from the* forgetfulness *of* others, *and from the* wilfulness *of the* most, (*from all these* premises *together*) *I thus* concluded *within my self*: *that I could not* espouse *a more* pertinent, *or a more* charitable Designe, *then at least to* endeavour, *and make* attempt, (*more then which cannot be done, but by* him *in whose* hands *are* all *mens* hearts, *and who* alone *is the* Commander *of* good success) *so to* enlighten *the* understandings *of them that* stumble *into* Error *for want of* knowledge, *so to* awaken *the* memories *of them that* fall *into* sin *for want of due* consideration, *and so to* work *upon the* hearts *of them that* rush *into* Perdition *for want of* meekness *and* submission *to the clearest* dictates *of* Grace *and* Reason.

Isa. 1. 16, 17.

Reaſon, *as* (*partly by* inſtruction, *by* terror *partly, and partly by* perſwaſion) *to* aſſiſt *them in the* practice *of thoſe* two things [*their* departure from evil, *and their* performance *of what* is good.]

¶ 2. *In order to this* Deſign, *I thought it would be* beſt *to uſe the* Husband-mans method, *who* cleanſes *the* ground, *before he* ſowes *it*. *For this I finde is the* method *of* God himſelf; *the very* final cauſe *of whoſe* giving himſelf for us, *was* (firſt) to redeem us from all Iniquity, *and* (after *that*) *to make us* zealous of good works. Tit. 2. 14. *This was the* method *of his* preaching *by the mouth of* Eſay, waſh ye (firſt, *and*) make you clean, put the evil of your doings from before mine eyes, ceaſe to do evil, (*and* then *it follows*) learn to do good. *This was the* method *of* S^t. *Paul, when he exhorted his* Romanes, (firſt) to caſt off the works of darkneſs, *and* (then) to put on the Armour of light. Rom. 13. 12. *Nor did he* ſtir *up them to whom he ſpake, to live* ſober, *and* righteous, *and* godly lives; *until he* firſt

Tit. 2. 11. *had premiſed their* denying ungodlineſs *and* worldly luſts. *To this I may adde, that* all *the* Commandments *are* negative, *except the* fourth, *and the* fifth; *which may* eaſily imply, *that we are* fitter *to be* weeded, *then to have any* good fruits implanted *in us.*

Mark 10. 17, 19. *And when the* young man *ask't our* Saviour, what he ſhould do *to inherit life, our Saviour* firſt *told him,* what he ſhould not do. *Now although this* method *is very* eaſie *to be* obſerved, *yet becauſe too many have been* prepoſterouſly religious, *by* not obſerving *this* eaſie Method, (*but* putting on *the* Saint, before *they* caſt off *the* ſinner, *and making* haſt *to be* godly, before *they* ceaſe *to be* diſhoneſt,) *I thought it my duty*, before I teach *men to* walk *in the* narrow way, firſt *to* fright *them out of the* broad *one. And this intirely is the reaſon, why I began my* (little, *but*) well-meant project, *with* (*that which* I intended *for*) *an* Anatomy *of* ſin; *or an* Impartial *mirroir, wherein the* ſinner *might ſee his* face; *hoping to* fright *my* ſelf, *as* well as others, *from* entertain-

taining *ſo* formidable, *and* foul a Gueſt.

§ 3. *For if it is true* (*what was affirmed by* Sextius) *that* angry men have grown ſober by ſeeing their Faces in a Glaſs, *with how much a greater* force *of* reaſon *would it be of advantage to* wicked men *of all ſorts, if ſuch a* Glaſs *might be made as they might ſee their* ſouls *in? If the* blackneſs *and* darkneſs (*that is, the* uglineſs) *of the* ſoul *could be poſſibly* diſcerned *by the* light *of the* body, *men would be* frighted *with* thoſe things, *which* (*for want of ſuch a mirroir*) *they even* doat upon *and* admire. *many are able to* converſe *with the* Devil himſelf, *whilſt they finde him* diſguiſed *in a* familiar ſhape, *who would not be able to* indure *him, ſhould they behold him* as he is. Sin, *like* Satan, transform's *it ſelf into the* likeneſs, *of* Pleaſure, *and* Profit, *and* Honour, *and the* like; *when* (*in the* twinkling *of an* eye) *it puts forth a* Leopards Head, *and a* Lions Paw. *And as many a man hath, by the* Art of the

Multis profuit aſpexiſſe ſpeculum. Animus ſi oſtendi & in ullâ materiâ perlucere poſſet, &c. Senec l. 2. de Irâ. c. 36.

Taylor, a very paſſable appearance, *who being* diveſted *of his* clothes would appear miſshap't; *or as many a man doth ſeem a very* good Chriſtian, by wearing *an* outſide and * Form of godlineſs, *whoſe inſide is* lined with nothing but Atheiſme, or Infidelity; *So* ſin to the ſinner (*to none beſides*) hath a deceitful appearance of fair and pleaſant; when, turning its inſide outward, *we finde it as well the* Picture, *as the* Prodromus of Hell. *And I am verily perſwaded, that* (*ſetting aſide the conſideration of a* Judgement to come) *we ſhould* have motives ſufficient to forſake our ſins, *if we did but ſufficiently* underſtand them; *or had but the* patience to ruminate, and lay *things ſeriouſly* to heart. It is therefore my deſigne, (*in theſe following* diſcourſes) to pluck from ſin that maſk of Pleaſure, that vizard of Honor, that falſe Face *of* Profit, *which that* frightful Monſter *is wont to wear*: and (by ſtripping it of its trappings) *to expoſe it* ſtark naked in its own natural deformity: to hang *it up upon a* Gibbet *in* publick view,

* 2 Tim. 3. 3.

that

that like Æſop's Crow *when* deplumed *of all its* thieviſh bravery*)* it may be reviled and hooted *at by every one that* paſſeth by. This may poſſibly (at leaſt with ſome) be as a poor mans mite, freely *caſt into the* Treaſury *of* richer *mens* labours, *for the bringing of* ſin into diſgrace, *and for the making of it as* loathſome, *and as* unfaſhionable *a thing, as* really in it ſelf, *it is* vile, *and* filthy; *fit for nothing in the world, but for every man living to* throw a ſtone at; *(I mean) a* Hatred, Contempt, *and* Indignation.

¶ 4. *And now that I am ſpeaking of* ſin in general, perhaps it will not be unuſeful, *or unbecoming an* Introduction, *to take a* glance *of this* Monſter *in its* Original; *and to conſider* by what degrees *it hath* ſhed abroad its venom through all the world. Our fartheſt reflection *muſt be made on that* unnatural Competition, *wherein* Lucifer *became his* Makers Rival; *when it was not onely his* firſt Ambition *to be a* God, *and his* ſecond *to be a* Creator, *but they were* both *with an*

endeavour, *not of* Æmulation *onely*, *but* victory. *As if the* Angel *had been* drunk, or giddy, *what with the* excellency *of his* being, *and with his* overcoming fulneſs *of* Bliſs *and* glory, *he was* tranſported *with a moſt* ſenſeleſs abſurd Ambition, *of being* higher *then the* moſt high. *And as if his* deſigne *had not been* daring, *or* brave enough, to make man *after his* own Image, *unleſs he might* raze *out* Gods *too*, (*as indeed he could not chooſe* but blot out the one to Imprint the other) *he did* (*as much as in him lay*) create a ſecond world, *by* uncreating *the* firſt. *For by pulling* Adam *out of* Paradiſe, *who was the* Corner-ſtone *of the* Creation, *he ſo* ſhook *and* diſorder'd *all the reſt of the* Fabrick, *that* Infant-Nature *became a changling in her* Cradle.

§ 5. *For* Adam *had no ſooner* rebell'd *againſt* God, *but* all *the* Creatures (*in requital*) *rebel'd againſt* Adam. *His very* garden *rebel'd againſt him, whilſt in ſtead of* grapes, *it brought forth* Thorns *and* Thiſtles; (*ſo truly*

Gene. 3. 18.

truly epidemical *was this* diſeaſe, *that it* infected *the very* ground; *and that with ſuch* noxious malignant weeds, *as were but the* Botches, *and* Byles, *and* filthy Tetters *of the* Earth.) *His very* fleſh *rebel'd againſt him, by affecting an* Empire, *and* Dominion *over his* Spirit. *In ſo much that the* * Rider *was* diſmounted, *and made to* hold *the* ſtirrup, *whilſt the* Beaſt *which ſhould have* born, *climb'd up into the* Saddle. *It was the ſaying of Saint* Auguſtin, [a] *that* becauſe Adam had wilfully forſook the Maſter that was above him, the Servant that was below him was diſobedient to his will. *That* important man, *who was then* Mankind, *the* beſt *and* greateſt of all meer men, (*the* beſt, *becauſe* innocent, *the* greateſt *becauſe* Emperour *of all the world,*) *became a* Servant *not to the* Devil *onely, who was* Gods *Creature,* (*and is ſo far* good, *as he is* Gods) *but*

* ἡνίοχον γνώμην σήσας καθύπερθεν ἀείσην. Pythag. in χρυσ: ἐπ': *conſule* Hieroc. p. 301. Plato *etiam* animam *rationalem* Aurigæ *comparavit.* Corpus currui *alato.* [a] *Quia ſuperiorem Dominum ſuo arbitrio deſeruerat, inferiorem famulum ad ſuum arbitrium non tenebat.* Aug. de Civ. Dei. l. 13. ad Marcel. p. 722.

to ſin *alſo, which was the* Devils *Creature and cannot any where be found in all* Moſes *his* Inventory. *As if the* Serpent *had been the* Conjurer, *and his* Apple *the* Philter *in which he* wrapt his Magick, man hath been ever ſince ſuch an inchanted Creature, poſſeſt *with ſuch a* ſtrange kinde of Idolomania, *ſo* mad *a* dotage *on* ſin and hell, that he even courts his own deſtruction. *And (as if there were a* charming commanding lovelineſs *in* vice,) *he doth not onely* wo, *but even* weds *it without a* dowry. *He* ſins, *onely* to ſin; and ſeems to love it, *with ſuch a kinde of* ſimplicity, *with which he ought to love his God*, for it ſelf onely.

¶ 6. *Nay though ſin hath not onely* noe-comlineſs *in it* ſelf, *but is (like* Homers Thirſites) *ugly* without, *as well as* within; *though the* Juno *doth not onely prove a* cloud, *but her* children * Centaures, (*ſuch as will* ſting *and* goad *us*;) *though it hath not onely* no hony *in the* mouth, but a ſting in the tail

Hom. Ἰλιάδ. β. p. 33. 34.

* ἀπὸ τοῦ κεντεῖν.

tail *too*; *though it produced not onely the* ſweat *of* Adams Brows, *but his* Apron *of* Figleaves, *a* perſonal death, *and a* Noahs Deluge; though there is not onely noe-fruit *of* ſin, no not ſo much as in the Act, *but alſo* ſhame in the conſequence, *and* death it ſelf in the end; (and ſo tis cloathed all over *with ſuch* grim Circumſtances, as ſhould make it terrifie, *rather then* tempt us;) *yet like the* fly in *the* Candle, *or the* mad Romans *in* Arrian, *who erected an* Altar *to a* Feaver, *and ſo became* worſhippers *of their* diſeaſe, (*poor* frantick Bedlams!) *we* hug *the* fire *that will* conſume *us*, and are tranſported by our luſt into ſuch a Fury, *as if we were onely ambitious to be the* Devils Martyrs. *We can wonder much at* Glaucus, *that he would part with his* gold *in* exchange *for* Braſs; *more* yet *at* Crates, *that he would* throw *it into the* ſea; *more* yet at Serapion, *that he would* ſell *it for* Bondage, *and* hire *his* Maſter

ἐν Ρώμῃ πυρετὸς βωμὸς ἐϛί. Arrian. Epiſ. l. 1. c. 19. p. 9. b.

ὡς πρὸς Τυδείδλω Διομήδεα τεύχε' ἄμειβε, χρύσεα χαλκείων, ἑκατόμβοι' ἐννεαβοίων. Hom. Il. ζ. p. 109.

to

to be his Maſter; and yet all this while we do not wonder at our ſelves, *although*, in every wilful ſin, *we* out-do *them* all: *not onely* ſell *our* ſouls *for a* meſs *of* Pottage, *which were to be very* ſad Merchants; *nor part with them for* nothing, *which is to throw them* away; *but* ſell *them for* ſtripes *too, which is* flat madneſs.

§ 7. *And this indeed is the thing with which* Saint Paul *doth both* upbraid, *and* confute *his* Romans; *who knew no better* ſtratagem, *to* reclaim *the* unconverted, *and to* preſerve *his* converts *from* falling back *and* wallowiug again *in the* Mire *of* Sin, *which* (*before their* Converſion) *they had ſo* paſſionately eſpouſed, then by making it appear from their own experience, *that* all things *in* ſin *ought to* diſcourage *men from* ſinning. *He bids them look* back *on the time* paſt, *and they ſhall* confeſs *it to be* unprofitable. *He bids them* conſider *the time* preſent, *and they ſhall finde it* ſhameful. *He bids them look* forward *on the time to* come, *and they ſhall finde it* deadly. Reaſons (*one would think*) enough

to

to make it as loathſome now, *as* before *it ſeemed* lovely. *And to be* ſure *of his* Conviction, *he* impleads *them onely in their* own Court, Impanels *their own* hearts *for the* Jury. *their own* Conſciences *for the* witneſſes, *their own* Reaſon *for the* Judge; *and then he* draws *up his* Indictment *in the word of* this Text.

What fruit *had ye* then *in thoſe things, whereof you are* now aſhamed? *For the* End *of thoſe things is* Death. Rom. 6. 21.

§ 8. *I ſuppoſe my* Reader *cannot be* rationally diſpleaſed, *if from* theſe words *of the* Apoſtle, *I borrow the* matter *and* the Method *of the* firſt part *of my* deſigne; *it falling out very* luckily, *that they ſeem to preſent us with an* Anatomy *of* Sin: *which we have here* diſſected *into* three *ſuch* parts, *as will yield us the diſcovery of it in its* three *ſeveral* ſtates; *in its* Infancy, Youth, *and* fulleſt Age. *In the* Act *of* commiſſion, *the* immediate conſequence, *and*

and in the laſt grouth, *or* Period *of it.*

Firſt in the Act *of* Commiſsion, *even* then *when it* pretendeth *to be moſt of all* gainful *and* advantagious, *we finde it abſolutely* unfruitful: *we do but* ſuffer *it whilſt we* enjoy *it.* [τίνα τότε καρπὸν;] *what fruit had ye* then, *even* then *when ye* commited *it? even* then *when ye were* * Servants *and* ſlaves *to* Sin?

* Δοῦλοι τῆς ἁμαρτίας. v. 17. 20.

Secondly, In the immediate conſequence, *when it ſhould have yielded us ſome* Revenue, *that might have been anſwerable to a* painful, *and perhaps a* chargable purchaſe, *it doth unhappily* bring us in, *not an* emptineſs *onely, but* ſhame *too. What fruit of thoſe things,* [ἐφ' οἷς νῦν ἐπαισχύνεσθε,] *of which ye are* now aſhamed? * now *that your* ſouls *are* inlightned, *and your* will's reformed? Now *that you are* Servants *and* Sons *of* God?

* ἐλευθερωθέντες τῷ θεῷ, καὶ τῇ δικαιοσύνῃ v. 18. 22.

Thirdly, in the cloſe and period of it, though one would think it were ſufficient *to* ſerve *ſo* hard *a* Maſter *as* Sin, *and withal* to receive *ſuch* ſad wages *as* ſhame, *yet the greateſt*

Arrear

Arrear *of* punishment *is still* behinde, [τὸ γὰρ τέλος ἐκείνων θάνατος] *for the* end *of those things* is death; *not a* transitory, *and* temporal *but an* abiding, * immortal death.

* ὁ σκώληξ αὐτῶν ὁ τελευτᾷ. Mar. 9. 44.

And these shall make the Partitions *of the* first part *of my* design.

CHAP.

CHAP. I.

Of the *unfruitfulneſs* of *Sin* in the *Act* of *Commiſſion*.

§ 1. MY *firſt Aſſertion*, I do acknowledge, is as *ſeemingly falſe*, as I hope to prove it *more then ſeemingly true*. It is *ſeemingly falſe*, to men whoſe *ſpirits* are *incraſſate*, whoſe *Hearts* are *callous*, whoſe *conſciences* are *ſear'd*, and whoſe *ſhort-ſighted ſouls* do *look* no farther then their *ſenſes*. Who *not diſtinguiſhing* preciſely (upon all occaſions) either *words* from *words*, or *words* from *things*, or *one thing* from *another*, muſt needs make *rotten Definitions*, becauſe their *Reaſonings* are *unſound*, their *meaſures falſe*, and their *weights deceitful*. Many *Divine truths* of *Scripture* do ſeem no more then a *Jargon*, or arrant *gibbriſh*, to ſuch as *underſtand* not *the Language* of *Canaan*, but *ſcan* the things that they *contemplate* as men *unregenerate*, and *meerly natural*. The *word* of *God* tells us, that *Treaſures of wickedneſs profit nothing*. That *it is profitable for a man to pluck out his eye, and to cut off his hand*. That *it is* Prov. 10. 2. Mat. 5. 29.

not

Mar. 8. 36. 1 Tim. 5. 6. Heb. 11. 25. Heb. 10. 34.

not profitable to gain the whole world. That *to live in pleaſure is to be dead whilſt we live.* That *ſome being tormented would not accept of a Deliverance.* And that others *have taken joyfully the ſpoiling of their goods.* All *incredible things*, and apt to *paſs*, not onely for *paradoxes*, but *lies*, with the *men* of *this world*, the *paſſionate Idolizers* of what is *viſible* onely, and *preſent*: whoſe *Apprehenſions* are *benighted* with ſuch a *thick Darkneſs*, as makes them *grope* after *Happineſs* in the *allurements* of the *Fleſh*, and the *low entertainments* of *outward ſenſe*. Now becauſe I ſhall meet with *ſeveral ſorts of Readers*, I muſt therefore indeavour *ſeveral ways* of *conviction*. By *Scripture*, by *Reaſon*, by *known Experience*; by applying *general Truths* to *particular Inſtances* and *Caſes*, thereby *challenging* the *aſſent* of the *moſt proſperous ſinner*: to whom this *Truth* will grow *clearer* by way of *anſwer* to his *objection*. All which being done, I ſhall deſire the *Reader* to *joyn* with me in ſome *practical reflections* upon the *whole*.

Sect. 2. I will not here *amuſe* my *Reader*, with (what I *firſt* of all *intended*, but ſince have believed to be of *leaſt pertinence*, as well as *Uſe*) the conſideration of *ſin* in its whole *pedegree* or *Extraction*; nor will I ſhew how it ariſeth

ariseth betwixt the *Appetite*, and the *Will*; nor speak of the *prolifick* and *plastick vertue*, in the *concupiscence* of the *one*, and in the *consent* of the *other*. It being chiefly my *purpose*, to *strip* the *sinner*, to shew him his *Poverty*, and *Nakedness*, and the *extremity* of his *Danger*. It is my principal design to make this evident, that as every *sinner* is *great* with *young*, and therefore desireth to be *delivered*, so he is *great* with *a young Viper*, which *gnaws* his *Bowels* in the *Delivery*. That *sin* is but *almost* as *old* as *Nature*, for God *made man upright*, before that *man unmade himself*,) but that *punishment* is *altogether* as *old* as *sin*, (for a mans * *wickedness doth correct him.*) I would shew that *sin* is (as it were) *born old*. And like *Hercules* in *Diodorus*, (whose very *Infancy* had so much *man* in it, that he *bit* the *breast*, instead of *sucking it*;) *sin* I say, like *him*, hath such a *sharp* kinde of *Teeth* in the *first Nonage* of its *Being*, that it doth not *finde* its way, but *eat it out*; and so becomes not more the *Babe* that ought to *solace* its Mother, then the peevish *Midwife* to *torment* her. So that *that* in the *third* of *Genesis*, which was said

Jam. 1. 15. ἀπρεπόθηλυ, ἀπειρώδινον, ὅτι ὠδίνων ἔπειρᾶται. Epiph. l. 1. p. 101. Eccles. 7. 29.

* Jer. 2. 19.

ὑπὲρ τὴν ἡλικίαν βιαιότερον ὁρμᾶσαμένη τῷ θηλῇ. Diodor. Sic. l. 4. p. 217.

Gen. 3. 16.

ſaid to *Eve* as the *Mother* of *Man*, might have been ſaid as *truly* to her as the *Mother* of *Sin* too; which was not onely, that ſhe ſhould *bring up* her children in *ſorrow*, but that in *ſorrow* ſhe ſhould *bring them forth*.

Proved by Scripture.

Sect. 3. Before I come to *ſhew this*, by ſuch *arguments* as are taken from *Natural Reaſon*, and *Experience*, I will *evince* it by *one* or *two*, which offer themſelves out of the *Scripture*. From whoſe *general current* and *Tenor*, there is nothing more *eaſie* to be *inferred*, then that our *Sins* are our *Miſeries*, ſimply conſidered in *themſelves*; without relation to their *effects*, whether *immediate*, or more *remote*. For the greateſt *expreſsion* of Gods *love* to his *deareſt children*, is (by the *ſharpeſt methods* that can be *uſed*) to deliver them from the *Bondage* of their *corruptions*. Tis in the *tenderneſs* of his *Mercy*, that he is pleaſed to *free* us from the *pollutions* of the *ſpirit*, although *ſeverely effected* by the *deſtruction* of the *fleſh*. Which clearly ſhews us, that however it is *painful* to *pledge* our *Saviour*, in his *Cup* of *Vineger* and *Gall*; yet (as a *Medicine*) it is *deſireable*, in reſpect of that *Diſeaſe*, againſt which it is *applied* for *means* of *Cure*. When *Paul*,

Quæ per ſuavitatem medentur, emolumento curationis offenſam ſui excuſant. Tertul. *de pœnit.* c. 10.

Paul, of a *Persecuter*, became a *persecuted Apostle*, and was *delivered* from his *sins*, he was immediately so *ravish't* both with the *love* of his *Deliverer*, and with the *joy* of his *Deliverance*, that he cared not to be *delivered* from any *misery besides*. He even *gloried* in *Tribulations*, as very *useful* both to *exercise*, and *feed* his *Patience*. He was *ready* not to be *bound* onely, but even to *die* for the Lord *Jesus*. *Sickness*, and *Plunder*, and *Banishment*, and *Bonds*, and every kinde of *Persecution*, are *heavy burdens* of *affliction to flesh and blood*; But yet becaus̃e a mans *spirit* is of the *greatest consideration*, they are found very *light*, when they are *weighed* in the *Ballance* with the *presing miseries* of *sin*. Just as the *Sawe*, and the *Caustick*, are *tedious things*, but yet they are better then the *Gangrane*, and *Tumors* arising from the *Plague*. When *the Son of God incarnate* was *Christned* by the *Angel* before his *Birth*, and *Christned* by *that Name*, which onely signified a * *Saviour*, he rendred this for the *reason* of it, that *he should save his people from their sins*. Which *Angelical expression* we cannot *contemplate too much*, or *repeat* too *often*. He was not an *ordinary Saviour*, such as the *Jews* then *longed for*; nor was he *therefore* called *Jesus*, becaus̃e (like *Moses*, and *Joshua*) he came to *save* them from those

Rom. 5. 3. Act. 21. 13.

* Mat. 1. 21.

thoſe *leſſer* and more *contemptible Enemies*, to wit the *Taxes*, and *other Tyrannies* which came from *Rome*; but being the very *beſt Saviour*, he came to *ſave* them from the very *worſt enemies*; and ſuch it ſeems were their *ſins*. *Sin* indeed is the *worſt* of *every* thing that is *enemy* to *God*, or *man*; for it is very much *worſe* then *Death*, and *Hell*. I ſay, 'tis *worſe*, not onely as the *Parent* and *cauſe* of *both*, but *preciſely* conſidered in *it ſelf*. For *Death* and *Hell* are *good* for *ſomething*, even to *ſatisfie* Gods *Juſtice*; whereas *ſin* ſerves onely to *abuſe* his *Mercy*. *Hell* it ſelf was of *Gods* making, but *ſin* of *Satans*. Now *God ſaw every thing that he had made, and behold it was very good*. Nay God made *Hell*, aſwel to *keep* men *from* coming *thither*, as to *puniſh* thoſe that would *needs come*. Which ſhews that *Hell* is *good*, even to *glorifie* his *Mercy*; whereas *ſin* is fit for *nothing*, but to *incenſe* his *Juſtice*. There is not *any thing* in the *world*, except our *ſins*, by which the *God* of all *glory* is rendered capable of *Diſhonour*. Which undeniably evinceth, that the moſt *immediate* and *chiefeſt end* of our *Saviours coming* into the *World*, was to *ſave us* from the *bondage* and *miſery* of our *ſins*. And this again doth evince them to be our *worſt kinde of Enemies*. And we reckon that our *Enemies* (though *not the worſt*) are *not profitable* to us, unleſs

Gen. 1. 31.

unleſs in this *one circumſtance*, their being *conquered* and *ſubdued*. Upon which it follows, that *Jeſus Chriſt* had been a *great*, and a *precious Saviour*, by coming to *ſave* us from our *ſins*, although he had *ſaved* us from *nothing elſe*; and that *ſin* doth not onely *bring forth* its own *fictor*, but is alſo *born* with it.

Sect. 4. This again may be *inforced* from the *contrary Topick*, even the *uſual method* of *God Almighty*, by which he doth not onely *puniſh one ſin* with *another*, but (many times) the * *ſame ſin* with *it ſelf* too. *Giving up him that will be filthy, to be filthy ſtill.* (*Rev.* 22. 11.) Which is certainly an argument, that ſin is not onely *the Parent* of *ſome* Puniſhments, and *ſiſter* to *others*, but that of all *ſorts* of *Puniſhment* (on *this ſide Hell* more eſpecially) *ſin it ſelf* is the *greateſt*. Thus when *Pharaoh hardened* his *heart*, God (*withdrawing* his *grace*, and giving him *over* to his *Temptations*) left him ſo wholly to himſelf, as to make it yet *harder*; which was to puniſh *obduration* with *obduration*. Thus when ſome *chief perſons* in *Iſrael* (*Jaſon*, *Menelaus*, *Lyſimachus*, and the like) were ſo admirably ſinful, that their very *Righteouſneſs* was

* *Per Hebraiſmum peccatum ſumitur pro pœnâ peccati.* Grot. in Marc. 3. 29.

Exo. 8. 15. 32. c. 9. v. 12, 34.

Iſa. 66. 3, 4.

was *abominable*, their very *obedience* as bad as *Rebellion*, and their very *ſacrifices* to be *expiated*, (*Iſa.* 66. 3.) when they *delighted* in their *Abominations*, (as if they would *imparadiſe* themſelves in *Hell*,) and had *choſen their own ways*, as more *lovely* and more *eligible* then the *ways of God*; God did threaten to be *revenged* in theſe plain words, *I alſo will chooſe their deluſions*, or (as the *Margin* hath it) their *devices*. (*verſe* 4.) And ſo (we ſee) God puniſhed their *own ways* with their *own ways*, their *choice* with their *choice*, their *Deluſions* with their *Deluſions*. Thus when the *filthy Gentiles* had filled up the *meaſure* of their *Iniquities*, and (with that) the *vials of Gods wrath*; God poured out *thoſe vials* of his *wrath*, by *giving them up to thoſe Iniquities*. A man perhaps would have expected, that God ſhould have *puniſhed* their *Impieties*, by inflicting *ſickneſs* upon their *Bodies*, *diſgrace* upon their *Names*, or *utter ruine* upon their *Fortunes*. (But theſe had been the *chaſtiſements* of a *loving Father*.) Why then perhaps one would have thought, he ſhould have *thunder ſtruck* them from *Heaven*, or that the *Earth* ſhould have *gap't*, as upon *Corah* and his *company*, and ſo that God ſhould have ſent them *down quick* into *Hell*; (But that had been the ſentence of too *milde a Judge*.) God was *too angry* to *puniſh* them no

Rom. 1. 23, 24, 26.

no more then *so*; he was too much *displeas'd*, to send them *quick* into *Hell*; (for that were to *dispatch* them with a *merciful blow.*) He *condemned* them rather to *live*, and to live in *sin*, to *heap up wrath* against the *day* of *wrath*, to *treasure up Destruction*, and make a *hoard* of *Torments*, against the *Revelation of his righteous Judgements*. They had followed the *lusts of* their *filthy Hearts*, and God took vengeance upon them, by *giving them up* to their *vile affections*: which was to punish *sensuality* with *sensuality*. (It ought to be noted in a *Parentheſis*, that men are said to be *delivered to their vile affections*, when, for having first *forsaken God*, they are so *forsaken by God*, as to give *place* to their *affections*, to be absolutely *conquered* and *captiv'd* by them; not that God is their *Tempter*, or *Driver-on into sin*, as some have too much mistaken such Texts of Scripture.) Again said *God* by the Prophet *Ezekiel*, *Because I have purged thee, and thou wouldest not be purged*, [thy punishment is, that] *thou shalt not be purged from thy filthiness any more*; it being a much more *fearful thing*, to fall *out of Gods hands*, then to

In compendium occidere, misericordia genus est.

Rom. 2. 5.

Dicitur homo tradi desideriis suis, cum desertus à Deo cedit iis, consentit, vincitur, capitur, trahitur, possidetur. Aug. ad Simplic. l. 5. q. 2.

Ezek. 24. 13.

fall * *into them.* Indeed we are not only told by the *Maſter of the Sentences, that our later ſins do execute Judgement upon our former*; but a great deal better even by *Seneca himſelf*, that *the firſt and greateſt puniſhment of any commiſſion of ſin, is the ſin it ſelf which is committed.* In ſo much that although there were *no Hell*, 'twere yet a kinde of *Damnation* to be a *ſinner.* And if ſin it ſelf were not a very *grievous puniſhment*, 'twould make us *miſerable without* one.

* Heb. 10. 31.
Peccata ſequentia ſunt præcedentium Pœnæ. Lombard.
Prima & maxima peccantium pœna eſt, peccaſſe.
Senec. Epiſt. 16.

By *Reaſon.* *Sect.* 5. After ſuch evidences of *Scripture*, (which *need* not be *multiplyed* being *evidences* of Scripture,) it may perhaps be *beneficial* to *one ſort of Readers*, to obſerve how *Scripture* hath been aſſented to by *Reaſon* in this particular. I do not ſpeak of a *ſanctified enlightned Reaſon*, (for *that* were too *eaſie*, and too *unneceſſary* an *enterpriſe*) but the *Reaſon* of a *natural* and *Heathen man*; whoſe *more* then *ordinary improvements* have been *acquired*, and *gotten*, meerly by *Induſtry*, and *Art.* And I eſteem it the *fitter* to uſe the *Doctrine* of ſuch as *theſe*, becauſe there are *Chriſtians* (at leaſt in *name*, and *profeſſion*,) who live *undaunted* and *ſhameleſs* in ſome *kindes* of

ſin

ſin, at which a *Welbred Heathen* would *bluſh*, or *tremble*; and becauſe the *life* of a *Chriſtian* ſhould *ſpeak* as *well*, as a *Heathen* mans *Book*; and becauſe the *Doctrine* of *moral Heathens* (who had no other *law* then what was *written* in their *Hearts*) may *provoke* many *Chriſtians* to a noble *jealouſie*, and *emulation*; and make them *ſtrive* to be *better* then *now* they *are*, by their *ſcorning* to be *worſe* then their *Inferiours*. It was the ſaying of *God* to his *people Iſrael*, *I will provoke you to jealouſie by them that are no people*, and *by a fooliſh nation I will anger you*. And through the *Fall* of the *Jews*, *ſalvation came unto the Gentiles*, *for to provoke them to jealouſie*; thence the words of the Apoſtle, *I ſpeak to you Gentiles*, *if by any means I may provoke to emulation them which are my Fleſh*, and *might ſave ſome of them*. And if a man upon whom *Chriſts Name* is *called*, and who pretends to be a *follower* (that is, an *Imitator*) of *Chriſt*, whom yet he *abjures* in his *converſation*, if ſuch a man ſhall but *conſider* at once the *Doctrine* and *Practice*, the *ſayings* and the *lives* of many *Heathens*, will he not think himſelf *obliged* to be a little *leſs vile*, and *leſs reproveable* in his *ways*? ſhall *one* that reckons

Rom. 2. 14, 15.

Rom. 10. 19. Deut. 32. 21.

Rom. 11. 11. 13. 14.

himſelf a *Chriſtian*, a precious *veſſel of election*, and *breaths* nothing but *aſſurance* of *Bliſs* and *glory*, *do wrong*, and *defraud*, and that his *Brethren*, when ſuch a *Gentile* as *Socrates* will rather die *a thouſand deaths*, then give his *vote* to the *oppreſſion* of injur'd *Leo Salaminius*, although condemned by *thirty Tyrants*? ſhall any one that is a *Chriſtian* become an *Advocate* for *ſin*, and think it a *pleaſant*, or a *gainful*, or an *honourable* thing, whilſt *Heathen Socrates* affirmes (in ſpight of *Charicles* his *threats*,) that *'tis the greateſt calamity in all the world? one act* of *diſhoneſty* a more *intolerable hardſhip*, then *thouſands* of *ſuch* as are *inflicted* by *cruel* men? But perhaps I am *uncivil* to *Juſtin Martyr*, in calling *Socrates* a *Heathen*, whom he affirm's to have *ſuffered* a kinde of *Martyrdome*; and was *ſlandered* by the *Heathen* as an *Enemy* to the *Godhead*, becauſe he would not acknowledge *many*. Which was the ſame *Accuſation*, to which the primitive *Chriſtians* them-

1 Cor. 6. 8.

Vide *Socratis & Socraticorum epiſtolas per Leonem Allatium vulgatas*, p. 21.

κἀγὼ μύρια κακὰ παθεῖν δύναμαι, ἢ μὴ τοι τοσοῦτόγε ἄδικον, ὀπηλίκον εἰ ἀδικήσω.

Socr. Epiſt. 7.

Socrates *ob id ipſum* ἄθεος *audiebat, ob quod* Chriſtiani. *ſc. quod hoſtis eſſet* πολυθεότητος. Juſt. Mar. Apol. 2. p. 43.

themſelves were *ſubject*. [a] Nay the Father does rank him even with *Abraham* and *Elias*, and affirms (point blank) he was *ſubſtantially* a *Chriſtian*; not a *nominal*, but *real Chriſtian*; not in the *truth* of his opinions, but in the *ordering* of his Practice. And though I do not *determine* of things ſo far out of my *Reach*, but leave the *Corn* and the *Tares* to *grow* up until the *harveſt*, yet in *civility* to a *Father* at once ſo *learned*, and ſo *religious*, and (I may adde) ſo *Apoſtolical* as *Juſtin Martyr*, who did not onely *write* againſt the *enemies* of *Chriſt*, but did reſiſt them even to blood too, (of which he was every whit as *liberal*, as moſt *modern Chriſtians* dare be of *Inke*,) I will not reckon upon *Socrates*, as one of thoſe *natural* and *carnal men*, by whoſe *Philoſophy* and *reaſon* my preſent *Theſis* is to be *proved*.

[a] οἱ μετὰ λόγου βιώσαντες, χρισιανοί εἰσι, κἂν ἄθεοι. οἷον ἐν Ἕλλησι μὲν Σωκράτης καὶ Ἡράκλειτος, καὶ οἱ ὅμοιοι αὐτοῖς. ἐν βαρβάροις δὲ Ἀβραὰμ, Ἀνανίας, Ἀζαρίας, Μισαὴλ, Ἠλίας, καὶ ἄλλοι πολλοί· οἱ δὲ βιῶντες ἀχρηστοι, οὐκ εἰσὶ χρισιανοί. *Juſtin. Mart.* ἐν ἀπολ. ὑπὲρ τῶν Χριστιανῶν. p. 65.

ὁ Σωκράτης τὰ αὐτὰ ἡμῖν ἐνεκλήθη. --- χρισὸς καὶ ἀπὸ Σωκράτους ἀπὸ μέρους γνωσθεὶς, *Idem* πρὸς Ρωμαίων συγκλητον. p. 38.

Sect. 6. The *Incomparable Stagirite*, although an *excellent Heathen*, was yet a *Hea-*

then without *diſpute*. And yet I *learn* out of one of his *Ethick lectures*, *b* not only that the *puniſhment* of *ſin* is as great and *early* as the pleaſure of it, but that the thing called *pleaſure* is it ſelf a puniſhment: and though (ſaith he) it ſeems a *paradox*, to be *pained* even with *that* which the world calls *pleaſure*; yet ſince *nature* hath given us ſo *ſad* a *priviledge* of being able to *deſire*, but *denied* us that *priviledge* of being able to *enjoy*, it ſeems to follow from thence by very *ſound logick*, that every *ſingle act* of *ſin* doth carry with it a *double puniſhment*; *firſt*, becauſe we very *really deſire* a happineſs; and *ſecondly*, becauſe we but fictitiouſly enjoy it. A *vitious* man is *always ſick*, of *too much*, or *too little*; of *loving*, or of *loathing*, of *appetite*, or *averſion* to ſome *wrong object*, to which his *vehement paſſions* do not *naturally belong*. And from thence (ſaith *Hieroclcs*) *c* all the perplexities of the *Creature* do moſt inevitably *ariſe*; even from his *contrary Actings* to the *Rules* and *Precepts*,

b τῳ λύπῃ ποιεῖ ἡ ἡδονὴ, ὁ ἀχόλαστος λυπεῖται καὶ ἀποτυχάνων, καὶ ἐπιθυμῶν. μετὰ λύπης γὰρ ἡ ἐπιθυμία. *Ariſtot. Eth. l. 3. cap. 11. p. 293, 294.*

c τὸ παρὰ φύσιν διατρεβῶσι, κακῶν ἀρχή. *Hierocl. in χρυ. ἐπ. p. 265.*

κατὰ τὴν τῆς ἀυξεξουσίας παρὰ φύσιν κίνησιν ἐναντιῶδαι τοῖς θείοις νόμοις πειρώμεθα, ὅδεν ἐπαιδαγώμοι ὅσον ἑαυτὲς βλάπτομεν, διὰ τῆς δοκεῖν ἀνλιτείνειν θεῷ. *Idem p. 265.*

of

of *God*, and *Nature*. He is *incessantly disquieted* either with *exigence*, or *satiety*, or with *exigence* in *satiety*. For he *never* ceaseth to *want*, until he ceaseth to *desire*; and he is *always desiring*, either the *presence* of something he cannot *have*, or the *absence* of something he cannot *lose*, or the *continuance* of something he cannot *keep*, or else a *change* and *variety* which cannot possibly be *accomplish't*. Now since *desire* is a *natural effect* of *want*, as *want* is of *frailty* and *Imperfection*, a man of irregular desires cannot *choose* but be *tortur'd* (if not from *without*, yet) from *within* him; because his *thirsts* and his *hungers*, (that is, the *longings* of his *appetite*) are *true*, and *lasting*; whereas his ampleſt *satisfactions* are *false*, and *fugitive*. And therefore as *d Gregory Nyssen* will have the *happiest* mans *life* to be but like to that *logical fallacious Circle*, so (in a kinde of *conformity* to that *expression*) the learned * *Colledge* of *Pythagoreans* have placed the *vitious* and *debauched* upon a *Rowling pin*; as having never a *minute* of * *peace* and *quiet*. In their *plenty* they will *surfet*, and in their *poverty* they will *steal*. If they are

d *Greg. Nyss.* in orat. pro *Placillâ*. p. 963.

* ἄχρηστος πυθ', ὅλως ἡ τῶν ἱερῶν συλλόγων ἀπόφθεγμα κοινόν. *Hierocl. p.* 318.

οἱ δὲ κυλίνδησις ἄλλοτ' ἐπ' ἄλλα φέρονται. *Pythag. in* χρ. ἐπ. *sub finem.*

* Isa. 48. 22.

great, they will be *ſcornful*; if *little*, *envious*; if *ſtrong*, they will be *violent*; if *ſick*, *blaſphemous*. Let their *condition* be what it will, they ſtraight *convert* it into *Poyſon*; and by the *vehemence* of *affections*, they are *toſſed*, as with a *Tempeſt*, in a *Sea* of *Troubles*. † What with *Anger*, and *Ambition*, what with *Avarice*, and *Luſt*, what with the tediouſneſs of flattery, and miſerable diſtruſt, with other ſuch *Thorns* in the *Fleſh*, and *buffetings* of the *Spirit*, we may ſay with the *Pſalmiſt*, * (though in a *different ſenſe*) *that they are killed all the day long*; As *He* for Gods ſake, ſo *They* for Satans. For however they live the *life* of a *vegetable*, in that they *grow*; and the *life* of a *Beaſt*, in that they *breath*, and have *motion*; yet ſo *far* are they from *living* the *life* of *man*, that (in a *Heathen* mans *judgement*) they have not only a *dying*, but a very * *dead life*. I believe that *Poet* was very *ſerious*, and did not *intend* to ſpeak a *lye*, when he ſaid (after the *manner*, and in the *ſenſe* of our *Apoſtle*,) a that they who

† ἐκ τῆς τῶν ἐν τῷ βίῳ ὃ μὴ πρὸς κακῶ τοῖς ἀνοήτοις γίνεται, παντα χόθεν στενοχωρεμένοις ὑπὸ τῆς αὐθαιρέτου κακίας, καὶ τὸ μὴ ἀναβλέπειν πρὸς τὸ θεῖον φῶς. *Hieroel. in locum.* 262.

* Pſal. 44. 22.

* τὰς ἀρετὰς ὅταν προσθῶσιν ἄνδρες, ἃ πάθημ' ἐγὼ ζῆν πᾶσι, ἀλλ' ἔμψυχον νεκρὸν ἄγομαι. *Sophocles* ἐν Ἀντιγόνῃ.

a 1 Tim. 5. 6.

who live in *such pleasures*, (as are but *painted, deceitful*, and *killing pleasures*,) *are even dead whilst they live.* For the *Heathen Philosophers* [b] did make so *wide* a *distinction* betwixt the *life* of the *Rational*, and of the *Animal man*, that the great *Methodizer* of *Plato's doctrine* denies that *man* is *compounded* of a *body*, and a *soul*; the *body* being no *better* then a * *Tabernacle*, or *Tent*, in which the *Soul* doth but *sojourn* during her *Pilgrimage* upon *Earth.* And therefore [c] the *Pleasures* of the *body* do so *annoy* and *interrupt* the *real happiness* of the *soul*, that 'tis the *happiness* of the *soul* to despise the pleasures of the *body.* It is the most solid and *real pleasure*, to subdue the *pleasures* that are so called; and to evince them, by *Conquest*, to be but *Counterfeits* and *Cheats.* Nor is the *Doctrine* of the [d] *Stoicks* one *jot inferiour* to that of

b τὸ δὲ μὴ σύμμορφότερον εἶναι τὸν ἄνθρωπον, καὶ μάλιστα τὸν σπουδαῖον, μαρτυρεῖ καὶ ὁ χωρισμὸς ὁ ἀπὸ τοῦ σώματος καὶ ἡ τῶν λεγομένων ἀγαθῶν τοῦ σώματος καταφρόνησις. *Plotin. Enn. 1. l. 2.* περὶ ἀρετῶν.

* Psal. 39. 12.
2 Cor. 5. 1.
Heb. 11. 9, 13, 14.

c ἥδοναὶ σωματικαὶ ἀδιώκλοι παρεῖναι, καὶ τὸ εὐδαιμονεῖν ἀφανίζουσι. *Plot. ibid.*

d ἄλλο δ' ἀζήμιόν ἐστι, τὸ ποιεῖν τὰ ἄδικα. καὶ τίς ἡ ζημία τοῦ δίκαιον τὸν αὐλητὴν ἄλλον; τοῦτο. πῶς ἀνθρώπου ἡ φύσις; δικαιοῦν, συναγωγεῖν, ἐπικουρεῖν. *Arrian. Epic. l. 3. c. 26. p. 425.*

Pythagoras, and *Plato*: who *diſtinguiſhing* aright betwixt *imaginary*, and *real miſery*, do ſo prefer the *ſuffering* before the *doing* of *injuſtice*, that they affirm *injuſtice* to be the *worſt* kinde of *ſuffering*. Nothing *hurts* a man ſo *much*, as the doing *harm*, becauſe it deprives him of the *priviledge* of being like unto his *Maker*, (by being a *Curteous obliging*, and *helpful* Creature,) and makes him *unworthier* then *Beaſts of Prey*; whoſe *native property* it is, to *devoure* and *perſecute* their *fellow Creatures*. From whence the *Stoick* doth infer, that *he* is onely *calamitous* who undergoes the *miſeries* of being *wicked*; and thereupon he thus *deſcants*. e Was *Socrates unhappy*? no, but his *Adverſaries* and *Judges*, who did *injuriouſly accuſe*, and *deſpightfully condemn* him. Or was *Helvidius hurt* at *Rome*? no, but *he* that *deſtroyed* him, and ſo was *guilty* of the *Murther*. f Whenſoever *one* man doth offer injuries to *another*, the *greateſt miſchief* redounds to *him*, who deſcends to the *meanneſs* of doing *ſuch* things, as do but make him much *worſe* then the *worſt of Beaſts*.

e ὡς τε Σωκράτης ἦν ἄθλιος κακῶς; ἆρ, ἀλλ' οἱ δικασταὶ, καὶ κατήγοροι. ἆρ' ἐν Ρώμῃ Ἑλβίδιος; ἆρ. ἀλλ' ὁ ἀποκτείνας αὐτὸν. p. 425.

f ἐκεῖνος μὲν βλαπτόμενός ἐστιν, ὁ τὰ οἰκτρότατα πάσχων, καὶ ἀδικούμενος· ὁ δὲ ἀντὶ ἀνθρώπου λύκος γινόμενος. p. 426.

Beasts. And by so much *worse*, as he hath *means* allow'd him of being *better*. For he that hath nothing of *humane* in him, except the *Figure*, and the *Form*, (which is common to him with an *Ape*,) doth no more deserve to be call'd a *man*, then a green *Ball* of * *Wax* to be called an *Apple*; because as an *Apple* is to be *judged* (not by the *shew* and *appearance*, but) by the *smell*, and *taste*, so is a *man* to be *discerned* by the *wisdom*, and *integrity*, and *inoffensiveness* of his *Actions*. And as we take nothing for *currant money* (saith *Arrian*) g which hath not the *Image* and *Superscription* of *Cæsar*, so we should not take him for a *currant*, but for a *counterfeit man*, in whom we finde not the *Image* and *Superscription* of *God*. If he is *sensual*, *intemperate*, *unmerciful*, or *unjust*, we may rather call him h *any thing*, than by the *honourable Title* and *Stile* of *MAN*. Now because to be *degraded* from the honour, and

* τί οὖν ἔλεγες ὅτι ἄνθρωπός ἐστι; μὴ γὰρ ἐκ ψιλῆς μορφῆς κείνεται τῶν ὄντων ἕκαστον. ἐπεὶ ὅτω λέγε καὶ τὸ κήτειον, μῆλον εἶναι, καὶ ὀδμὴν ἔχειν αὐτὸ ὃ καὶ γλυκύσιν. *Idem l.* 4. *c.* 5. *p.* 463. Mat. 22. 20, 21.

g τὰ ἀνθρωπικὰ, τὰς χαρακτῆρας ἂν ἔχων ἐν τῇ διανοίᾳ ἐλήλυθεν ὅσοι καὶ ἐπὶ τῶν νομισμάτων ζητοῦντες, ἂν μὲν δόκιμα ὦμεν, δοκιμάζομεν, ἂν δὲ μὴ δόκιμα, ῥιπτοῦμεν. *Id. ib. p.* 462.

h ἄχρηστός ἐστι πάντα μᾶλλον, ἢ ἄνθρωπος. *p.* 403.

and *dignity* of *humane Nature*, and (with the *King of Aſſyria*) to be *tranſmuted* into a *Brute*, is that which every *man abhors* the *moſt* that *may* be, it was a *rational concluſion* amongſt the *well-bred Heathen*, [*i* that the greateſt *puniſhment* of *ſin* is *ſin*.] And though a *wicked* man *lives* the *life* of *Nature*, yet his *neareſt Relations* ought to celebrate his *Funeral*, becauſe he *ſuffers* the *Death* of *Grace*. *a* The *man* is *dead* and *expir'd*, although the *Animal*, or *Beaſt* is ſtill *alive*. Which is the *reaſonings* (not of *Plotinus* only, and *Arrian*, but) of *b Boethius himſelf* (who was a *Chriſtian*,) is no better then a *fabrick* of *Fleſh*, and *Bones*, indued with a *Faculty* of doing *miſchief*, in a *continual Rebellion* to the *Laws* and *Statutes* of *God* and *Nature*, and therefore is to be reckoned as the *worſt* of *Vermine* and *venemous Beaſts*, and to have nothing in him of *man*, except the *outſide* and *appearance*, which is no greater a *priviledge* then is common to him with a *Succuba*, or *Divel Incarnate*; (which ſome *unclean* per-

i μεγάλη βλάβη τῷ ἀδικοῦντί ὄζιν, αὐτὴ ἡ ἀδικία. p. 460.

a Κεῖται ἄνθρωπος ἐν μέσῳ θεῶν καὶ θηρίων, καὶ ῥέπει ἐπ' ἄμφω. καὶ ὁμοιοῦται οἷ μὲν τῷ ἑτέρῳ, οἱ δὲ τῷ ἑτέρῳ — τοῖς δὲ ταῦτα ποιοῦσι, πρῶτος μὲν λύκη ὄζει, τὸ λύκοις εἶναι, καὶ κακεδαίμοσιν ἀνθρώποις. *Plotin. Enn.* 3. *l.* 2. περὶ προνοίας.

b Probitate deſertâ, *homo eſſe deſinit & vertitur in belluam. Boeth. de conſ. Ph. l.* 4. *p.* 148.

persons have *unwarily* entertained in stead of their *wickedly-admired Harlot.*) And we know the *Difference* is not the *less* betwixt an *Angel* of *Light*, and one of *darkness*, because the *later* † transforms himself into the *likeness* of the *former*; nor is the difference the less betwixt a *Man*, and a *mammonet*, a *Martin Monkey*, a *Baboone*, or a *Satyr*, because of their admirable agreement in *outward shape*, and because that *some* of those *Apes* have been reported to † *write* and *read*. No, *c Boethius* is positive in his assertion, That the *bodily features* and *proportions* of such an one as is *vitious*, do shew he *hath* been a *Man*, *not* that he *is*. And as the *companions* of *Ulisses* were said to be *changed* into *bruits*, not in respect of their *Souls*, but of their *bodies* onely; so a *man*, by *impurity* becomes a *beast*, not in respect of his *body*, but only of his *soul*. *Which* is the *sadder metamorphosis*, 'tis very *easie* to determine. I am sure (for my particular) I had so much rather be a *man* in the similitude of *beast* (like

† 2 Cor. 11. 14.

† *Topsill de Quadrupedibus*, speciatim de Simiâ quæ vocatur *Cynocephale.*

c *Mali definunt esse quod fuerant, sed fuisse homines adhuc ipsa humani corporis species ostentat.* Boeth. de Consol. Philos. l. 4. p. 147, 148.

Sola mens stabilis super monstra quæ patitur gemit, nec injuriâ dicitur, vitiosos in belluas animorum qualitate mutari, tametsi corporis humani speciem servent.

† *Apu-*

† *Apuleius* the *Philoſopher*) then a ravenous *beaſt* in the *likeneſs* only of a *man*, (like *Tiberius* the *Tyrant*,) as I think it *worſe* to be † *Balaam*, then Balaams *Aſſe*. For I believe, with *d Boethius*, that it is a *great miſery*, to *deſire* any thing that is *evil*; a *greater miſery*, to be *able* to do the *ill* that we *deſire*; and the *greateſt miſery* of *all*, to *do* the *ill* that we are *able*. Nor do I think it *improper*, to mention the ſayings of ſo good, and ſo great a *Chriſtian*, amongſt the *Doctrines* of *natural* and *Heathen* men, becauſe he ſpeaks ſo exactly like ſome of *Them*. What *Holy Father* of the *Church* could declare againſt the miſery and filth of *ſin*, with higher expreſſions of indignation, then the *Pythagoreans*, and the *Peripateticks*, the *Stoicks*, and the *Platonicks*? who were not only of opinion, that the *vitious Agent* is † patient too, and is really *afflicted* by *doing ill*, (as the *Eye ſuffers* what it *ſees*,) but that *ſin* is ſo far *worſe* then *Puniſhment*, that the *e greateſt* *puniſh-*

† *Apul. Metamorph. lib.* 4.

† 2 Pet. 2. 16.

d *Cum ſua ſingulis miſeria ſit, triplici infortunio neceſſe eſt ut urgeantur, quos videas ſcelus velle, poſſe, perficere.* Boeth. de Conſ. Phil. lib. 4. pag. 150.

† ἐδὲν δεινὸν, τὸν αὐτὸν καὶ δρᾶσικὸν ὁμῶ εἶναι ἀδικίας καὶ παθητικόν. — *Max. Tyr. Diſſert.* 2 p. 17.

e *Cùm nocere alteri, malorum omnium noxium ſit; multò gravius eſt, ſi qui nocet, abeat impunè.* Apuleius de Philoſ. p. 48.

puniſhment is *Impunity*. For taking *ſin* as a *ſickneſs*, and conſidering *Puniſhment* as a ſharp means of Cure, they conclude the *Diſeaſe* to be worſe then the *Remedy*, and its being paſt *Remedy* the *worſt* of *all*, then which, there is not a *Chriſtian* that can go higher in his *expreſſions*; or that needeth to be *aſhamed* of receiving *advantage* from ſuch ſayings of the *Heathen*, as our *unblameable Apoſtle* thought *good* to *mingle* with *his Epiſtles*. That which I have collected from ſeveral *writings* of the *Heathen*, to ſhew the *vanity*, and *uglineſs*, yea, and the *miſery* of *ſin*, (conſidered nakedly in it ſelf, in the very inſtant of its *commiſſion*, *without relation* to any *puniſhment* beſides the *puniſhment* of *its ſelf*,) doth ſeem to *me* of no *trivial* or *ſlender Uſe*. For what *imaginable reaſon* can be alledged, why ſo many whole *Colledges*, and *Sects* of *Heathen*, although of *different Judgements* in *other* matters, ſhould yet *unanimouſly agree* in *this*, but that *this* was ſo evident and bright a *Truth*, as to *challenge* an *acknowledgement* from men of *all ſides*? If it be put to the *Queſtion*, in which *part* of the *body* the nobleſt *Principle* of *man* doth more particularly reſide,

Confer. Apul. cum Boeth. con. ph. p. 150, 151, &c.

a Hera-

a τὸ ἡγεμονικὸν ne extrinſecus agitari putes ſecundum Heraclitum, nec per totum corpus ventilari ſecundum Moſchionem, neque, &c. Tertul. l. de Animâ. cap. 15.

a Heraclitus will be of one minde; and *Moſchion* of *another*; and *Plato* of a *third*; and *Xenocrates* of a *fourth*; and *Hippocrates* of a *fifth*; and *Heraphilus* of a *ſixth*; and *Eraſiſtratus* of a *ſeventh*; and *Strato* of an *eighth*; and *Epicurus* of a *ninth*; *Apollodorus*, *Protagoras*, and *Chryſippus* of a *tenth*. Or if a *Queſtion* ariſe concerning the *chiefeſt* and moſt *deſirable good*, *b Epicurus* will be for *one* thing; and *Eudoxus* for *another*; and *Diodorus* for a *third*; and *Herillus* for a *fourth*; and the *Stoicks* for a *fifth*; and the *Peripateticks* for a *ſixth*. But if the *Queſtion* be, which is the *chiefeſt* and moſt *formidable Evil*, there is *ſomething written* in the *nature* and *heart* of *man*, by which they *all* will *conclude* it to be in *ſin*. And though ſome are ſo *depraved* into an abſolute *brutality*, as to *think* and *ſpeak* much more *favourably* of *ſin*, yet (to their *ſhame* be it ſpoken) the *c Heathen Philoſopher* doth *impute* it to the *corruption*

b Dio. Laert. in vitâ Epic.

c Ariſtot. Eth. l. 10. c. 2.

περὶ τὰς περφέρουσας τὰς ἐπονειδίστους τῶν ἡδονῶν, λέγοι τις ἂν· ὅτι οὐκ ὀρθῶς ταῦθ' ἡδέα, ὃ γὰρ εἰ τοῖς κακῶς διακειμένοις ἡδέα ταῦτ' ἔστιν, οἰητέον αὐτὰ καὶ ἡδέα εἶναι ἁπλῶς, πλὴν τούτοις. καθάπερ οὐδὲ τὰ τοῖς κάμνουσιν ὑγιεινὰ ἢ γλυκέα ἢ πι-

πρὰ

πρὰ, ὑδ' ἂν λευκὰ τὰ φαινόμενα τοῖς ὀφθαλμοῦσιν. *lib.* 10. *c.* 3. πολλαὶ φθοραὶ καὶ λύμαι ἀνθρώπων γίγνονται. ἡδέα δ' οὐκ ἔστιν, ἀλλὰ τούτοις, καὶ ὅτῳ διακειμένοις. *cap.* 5. *p.* 962.

a

of their *affections*, and the *obliquity* of their *wills*; which makes them *unfitter* to judge of *Pleasures*, then *feaveriſh palates* to judge of *taſts*; or men that are *purblinde* to judge of *colours*; or men of *mere ſenſe* concerning the *motion* of the *Heavens*; which do not *run* the leſs *ſwiftly* to the *Eye* of the *Soul*, becauſe to the *Eye* of the *Body* they ſeem to *ſtand ſtill*. He that perceives not the *miſery* of being *ſinful*, but thinks that *all things* are *well* with him, is like a man that hath been *blinde* from ſo *many years paſt*, as not to *remember* that he could *ſee*, and to conclude thereupon, that he is *perfect*. But of this I ſhall ſpeak in a more *convenient place*, and *ſeaſon*.

Boeth. de Con. Ph. l. 4. p. 134.

Sect. 7. And though it ſeemeth to *me* to be a very *good Rule*, that *d* whatſoever hath been *affirmed* by almoſt *all*, ſhould not be *haſtily denied* by *any*, yet I am willing that *heathen Writers* ſhould finde their *Credit* and *Acceptance* (with men

d ὃ μὴ πᾶσι δοκεῖ, τοῦτο εἶναί φαμεν. Ariſt. Eth. l. 10. c. 3.

men of *diviner* and *higher principles*,) not by the *multitude* of their *Votes*, but by the *evidence* of their *Reaſons*. Every *ſenſitive Creature* (they ſay) is capable of *pleaſures*, but of ſuch *pleaſures* only as are *peculiarly* and *properly conformable* to their *Natures*. The groſſer pleaſures of the *body* which do only *affect* the thing call'd *ſenſe*, have a peculiar conformity to the *nature* of a *beaſt*; whoſe nobleſt faculty is its *ſenſe*, by which alone it is diſtinguiſh't from the order of *vegitables*, which onely *live*, and are not capable of *pleaſures*, no not ſo much as of the *groſſeſt*. But the *purer pleaſures* of the *minde* which do onely *affect* the thing call'd *reaſon*, have a peculiar conformity to the nature of a *man*; whoſe nobleſt faculty is his *Reaſon*, by which alone he is *diſtinguiſh't* from the order of *e beaſts*, which are utterly incapable of *mental pleaſure*. In which reſpect *Heraclitus* was wont to ſay, that all the *wiſdom* of an *Aſſe*, *is to chooſe ſtraw*, *rather then gold*; becauſe it is pleaſed with that moſt, which is moſt conformable to its *Nature*. And for the very ſame reaſon, it muſt be the *wiſdom* of a *man* to *chooſe vertue*, rather then *gold*. And he that doth otherwiſe, is more *irrational* then an *Aſs*, by being pleaſed

ε ἐπέρχ ἵππε ἡδονὴ, ᾗ κυνὸς ᾗ ἀνθρώπε καθάπερ Ἡράκλειτός φησιν ὄνον σύρματα ἂν ἑλέσθαι μᾶλλον ἢ χρυσὸν ἥδιον χρυσῷ τροφὴ ὄνοις. Id. l. 10. c. 5.

pleased with *that most*, which is least agreeable to his *Nature*. For as *man* is a creature indued with *reason*, it is agreeable to his *nature*, both to *will*, and to *Act*, just *according* to *reason*. So that the *f pleasures* which do arise from a *sober*, and *righteous*, and *godly* life, (that is, from *carrying* himself as he *ought*, towards God, and *man*, to wit, *himself*, and his *neighbour*,) are in great *propriety* of speaking, the *Pleasures of Man*. Whereas the *Pleasures* which do arise from the sensual indulgences and *satisfactions* of the *flesh*, are (in a like *propriety* of *speaking*) the peculiar *pleasures* of *beast*. No *man* living is *delighted* with such as *these*, in as much as he is *man* (that is,) in respect of his *spirit* or *minde*, by which he is what he is, a *rational Agent*; but in respect of his *fleshly* and *grosser senses*, which are not *essentials*, but *appendices* of *man*; nor are they such by a *peculiarity*, for they are *common* to him with *Agents* the most *irrational*. Upon which it follows, that by how much the *more*, or the *less*, any man can be *delighted*, with such as are but *bodily*, or *brutish Pleasures*, by so much the *more*, or the *less*, his *humane Nature* is *corrupted*, and he *declined* to an *irrational* or *brutish State*. His *debauches*

f ἀι τῶ τελείω χὴ μακαρίω ἀνδρὸς τὰς ἐνεργείας τελειῶσαι ἡδοναὶ, χωρὶς λέγουτ' ἀνθρώπων ἡδοναὶ εἶναι. Id. ibid.

ches are pleaſing to him, and ſeem to *contribute* towards his *happineſs*, not *as* he is a *man* indued with *reaſon*, but *as* he is an *Animal* indued with *ſenſe*. And if any thing of *man* is remaining in him, it cannot choſe but be *a afflicted* with thoſe *debauches*, with which the *Animal* is ſo much *pleaſed*. Hence a diſtinction hath been made of *pleaſures*; whereof ſome are ſaid to *ſincere*, and others *b mixt*. Thoſe that are *pure* and *ſincere*, ariſe partly from the knowledge and *contemplation* of the very *beſt objects*, and partly from the *practice or exerciſe* of the very beſt things. Thoſe that are *mixt* and *ſullied* with ſome *degree* of *annoyance*, (whether *turpitude*, or other *trouble*) are the *ſenſual pleaſures* of the *body*, which are at *enmity* with the *pleaſures* of a *rational Soul*. Which made the *Philoſophers* to ſay, that ſuch kinde of *pleaſures*, do coſt a man *c pain*; and are not *therefore* call'd *pleaſures*, becauſe they are

a ἀναμέμικται πανταχῆ τὰ λυπηρὰ τοῖς ἡδέσιν, ἑκάτερον ἐν ἑκατέρῳ φυρόμενον Max. Tyr. Diſſ. 21.

b *Voluptates aliæ ſunt impuræ & mixtæ, quibus vel turpitudo aliqua, vel moleſtia eſt conjuncta, ut omnis corporis voluptates; alia puræ & ſynceræ*, liquidæ & liberæ, *quæ percipiuntur ex pulcherrimarum rerum contemplatione, cognitione, & ex actionibus virtutum.* Cicero: l. 1. de finibus. *vide* Magirum *in* locum Ariſt. ſupra citatum.

c μετὰ λύπης ἐστὶν ἡ θυμία, καὶ δι' ἡδονὴν λυπεῖται. Ariſt. Eth. l. 4. c. 11.

are *pleasures* in *themselves*, but in *complyance* with *vulgar custome*; by which the *pleasures* of the *flesh* which are *peculiar* to a *beast*, retain the *name* and *Title*, even *then* when they are *mentioned* in relation to *man*; although in that *Relation* they lose the *priviledge* of being *pleasures*. Which may the less seem *strange*, because we know by *experience*, that *d* what is *pleasing* to *one man*, is very *painful* to *another*. Yea, to the very *same person*, what is *pleasing* at *one* time, is very *painful* at *another*. How much rather may those things which are most *pleasing* to a *beast*, whose *upper* part is *material*, be most *unpleasing* to a *man*, whose *upper part* is *Angelical*, and originally *Divine*? let us therefore conclude it to be a *great Truth*: That because we have *Reason* as well as *Sense*, and owe the honour of being *men*, not to our *Sense*, but to our *Reason*, the *impure pleasures* of *sin* are *pleasures onely* to our *Sense*, (by which we are *brethren* and *sisters* to *Savage Beasts*,) but they are *punishments* to our *Reason*, (by which we do enjoy a *neer affinity* with *Angels*.) So that considering *our flesh*, (in as much as it is *ours*,) they are but *mixed* and painful *Pleasures*; and considering our *spirit*

d τὰ γὰρ αὐτὰ τοῖς μὲν λυπεῖ, τοῖς δὲ τέρπει. καὶ τοῖς μὲν λυπουμένοις, καὶ μισητά ἐστι, τοῖς δὲ ἡδέα, καὶ φίλητά, καὶ ἐπὶ γλυκέων ἐστὶ τοῦτο συμβαῖνει. Idem lib. 10. cap. 5.

ſpirit onely, they are *no Pleaſures at all*.

Sect. 8. Now the *troubles* and *puniſhments* that are in *ſin* may be inferr'd many ways; as firſt, from the *blindneſs* and *error* of the *vitious* mans *minde*. Next, from the *giddineſs* and *inconſtancy* of his *affections*. *Thirdly*, from the *infinity* and *immoderation* of his *Deſires*. Laſtly, from the *warring* of the *law* in his *members* againſt the *law* which is in his *minde*.

Sect. 9. Firſt, through the *blindneſs* of his *minde*, he doth *grope* after *happineſs* (in † *broad* and *by-paths*) where nothing but *miſery* is to be *found*. Every *Appetite* and *action*, hath a proportionable end, to which it tendeth. Such an end being *natural*, is very *good*; and being *good*, is therefore *pleaſant*. Now the *creatures* that are *inferior* hence their *inferior* ends & *pleaſures*, as the utmoſt of *good* which they are capable of attaining. But mans *proportionable end* is a glorious ſimilitude and conformity to his *Maker*: And his *proportionable pleaſure*, is in doing that which leads him to *the right hand* of *God*, † where there *are pleaſures for evermore*. So that the man who is *corrupt* in his *underſtanding*, and therefore *looketh*

† πλατεία ἡ πύλη. Mat, 7. 13.

† Pſal. 16. 11.

looketh after *happineſs* amidſt the *vanities* of the *Creature*, (the glory of the world, and the enjoyments of the fleſh,) doth take a great deal of pains *to looſe his labour*; he labours hard to gather † *grapes* from a *thorn*, or *figs* from a *thiſtle*; ſuch *pleaſures* from *vice*, as onely *grow* from *vertue*. As ſome do catch at *falſe mony*, not *diſcerning* that it is *falſe*; which, when they afterwards *diſcover*, doth but *enrich* them with *diſcontentment*. *Vitious* men do put *fallacies* and *jeers* upon *themſelves*, (as *Nurſes* do upon their *Infants*,) whilſt they *gild* their bitter *pills*, that they may *ſwallow* them with *eaſe*, inſtead of *pleaſure*. They *call* things *pleaſant*, and then *affect* them; ſeeking to *ſatisfie* themſelves with *words* and *phraſes*. An excellent *a Heathen* was of opinion, that the *one* man *Diogenes* had more of *pleaſure* and *Delectation*, by ſeeking it *only* from *within* him, then all the *Potentates* and *Princes*, who *onely* ſought it in the things that were *without* them. He had more *pleaſure* in his *Tub*, then *Xerxes* in his *Babylon*; more in his *cruſt of dry bread*, then *Symindyrides* in his *ſauce*; more in every ditch of *water*, them *Cambyſes* in his

† Mat. 7. 16.

a εἰ χὴ ἢ ἀρετὴ αὐτῷ σωιεπιβαλλε, τί τῶν ἡδονῶν ἐξοικίζεις τὸν λόγῳ; ἢ δεῖτο Διογένης ἐν τῷ πίθῳ, &c. Max. Tyr. Diſſert. 33. pag. 321.

b *Nec quâ vel* Nilus *vel regia lympha Choaspis profluit.* Tibull. l. 4.

b Choaspes; more in his ordinary *sunshine*, then *Sardanapalus* in his *Purple*; much more in his *staff*, then *Alexander* in his *spear*; and more in his *scripet* or *budget*, then miserable *Crœsus* in all his *Treasures*. And the reason of this is, because the *vitious* mens *pleasures* were not *agreeable* to *humane Nature*; they hunted for *pleasure* in the wrong *place*, and *mistook* the *object* from whence *true pleasure* was to be *yielded*, and therefore *their pleasures* were * *mixt* with *pain*. For *Xerxes* was *conquer'd*, and then *undone*; *Cambyses wounded*, and then he *groan'd*. *Sardanapalus burnt*, and then he *howled*. *Smindyrides* rejected, and then he *mourn'd*. *Crœsus captiv'd*, and then he *cryed*. But the *pleasures* of *Diogenes* were not *sullied* with a *tear*, nor *interrupted* with a *groan*, nor ever *lessen'd* with a *grief*; because they were *proper* and *sincere*, and most *exactly* fought out in his endeavours of a *harmeless* and *vertuous life*. Now do we not count it an *affliction*, to

* κἂν παραβάλῃς ἡδονὰς ἡδοναῖς, τὰ Διογένους κρατεῖ· τὰ δὲ ἐκείνων, μετὰ μόχθου ἡδονῆς, ἀλλὰ ἀναμίκτως λύπης παντελῶς. αἱ δὲ Διογένους ἡδοναὶ, οἰμωγῆς ἄπειροι, ἀδάκρυτοι. ὅπου δ' ἂν ἐγγένηται, ὡς ἥδεως ἡδονῆς Διογένους ἂν ἐράσῃς ἀκριβέστερον. Idem. ib. p. 322.

to *labour* all our lives in *vain*, to go away with a repulse, to have our hopes deceived, and our expectations mock't, and *to go after* **vain things which cannot profit*? If a voluptuous man is not so happy, as an *Idiot* is *rich*, by his *receiving brass Counters* instead of *gold*, he sure doth suffer his iniquities whilst he enjoys them.

* 1 Sam. 12. 21.

Sect. 10. This again may be *inferred*, as from the *vanity* of the *object* which he *affects*, so from the *c giddiness* and *Inconstancy* of his *affections*: which are as full of *uncertainties*, as the *troubled Ocean* in which he *sails*. (for every *man* is a *marriner* in this *valley* of *Tears*.) His *dangers* of *shipwrack* are always *present*, or *absent*: if *present*, there is *sorrow*; and if *absent*, there is *fear*. For though he is most of all smitten with the evil that is, yet he is not *secure* from that which *may* be. There is an *ebbing* and *flowing* in a *vitious soul*, much like *that* in the **Sea*. And he is *tossed* with *passions*, much like a *ship* with *winde* and *Billows*. In a *perpetual fluctuation*, be the *weather* what it *will*. For he *trembles* in a *tempest*,

c ἀνδρὸς μὲν βίος πελάγει ἠδονῶν νεφελώδει, καὶ λύπην ἐπιπομφύει κῦμα, καὶ φοφοδείᾳ, καὶ ἄπνοια, καὶ θαλάσσης ἀδηλότητος. Max. Tyr. Diss. 31. p. 308.

* Isa. 57, 20.

peſt, and he is *weary* of a *Calm*. Again, in a *Calm*, he doth *anxiouſly ſuſpect* a *Tempeſt*; and in a *Tempeſt*, he doth *eagerly* deſire a *Calm*. When his *Delights flow* to him, they do but bring *ſad* Tidings that they muſt *Ebb*. His *higheſt pleaſures* muſt needs *offend* him, with the *bitter remembrance* that they muſt *End*.

[a] Ecclus. 41. 1. *a O Death! how bitter is the remembrance of thee to a man that liveth at reſt in his poſſeſſions?* He doth not ſay, *how bitter wilt* thou be? but *how bitter art* thou? nor how *bitter* is thy *Taſte*? but how *bitter* is thy *Remembrance*? nor how *bitter* is thy *Remembrance* to a man that is *dying*, and yielding up his laſt *gaſpes*, and ſo (as it were) betwixt thy *teeth*? but how *bitter* is thy *Remembrance* to a man that *liveth* in *eaſe*, and *plenty*? how *bitter* to the man that *hath nothing to vex him*? how *bitter* to the man that *hath proſperity in all things*? the *fruition* of thoſe things whoſe very *being* is in a *flux*, and which are * to *periſh* in *the uſing*, muſt needs be *lamentable fruitions*, and ſo their *pleaſures* are none *at all*. Now from this *vanity* of the *objects* which *wicked* men

Ex fruendi voluptatibus creſcit carendi dolor. Plin. Epiſt.

τοῦτο τῆς παλιῤῥοίας ταύτης ψυχὴ κυκωμένη, πῶς ἂν ποτὲ ἐπλάθοιτο ἀλυπίας, σωθῆσα ἀγαθοῖς ἐστεφανωμένοις; Max. Tyr. Diſſ. 31. p. 305.

* Col 2. 22.

men ſo much *affect*, we may diſcern the *true reaſon*, why the affections of the *wicked* are alſo ſo vain, and ſo inconſtant. For finding no *ſatisfaction* or *ſolid pleaſure* in *one* thing, they fly to a *ſecond*, and to a *third*. And ſo (like the man, that ſpent his *treaſure* and his *time*, in erecting a *windmil* of greater *excellency* and *uſe*, then the *wit* of *man* could *imagine*, could make it ſerve, when all was done, for nothing elſe but a *Nutcracker*) the *vitious* man is even *tortur'd* with a ſtrange *variety* of *diſappointments*, * *and wearieth himſelf to commit Iniquity.* * Jer. 9. 5.

Sect. 11. This may alſo be inferred from the *boundleſneſs* of his *Appetite*, and the *immoderation* of his *Deſires*, in relation even to *finite*, and *trivial objects*. For it muſt needs be his *Puniſhment*, as well as *ſin*, to have an *infinite thirſt* of ſuch *ſmall Rivulets* as cannot *quench* it. Nothing *leſs* then a *bottomleſs* and *boundleſs Ocean* is able to *ſatisfie* the *ſoul* of *man*, who therefore ſhould *hope* for *ſatisfaction* from nothing elſe but his *Creator*; and ſo *contract* his *Deſires* to the *beggarly elements* of the *world*, within the *terms* and *limits*, wherein *God* and *Nature* hath *circumſcrib'd* them. For every thing ſhould be *deſired* in that degree that it is *lovely*; and therefore things that are *finite* ſhould be deſired in *meaſure*, and only

in *order* to what is *better*; *God alone* being the *Ocean* of *Bliſs* and *Glory*, whom the *only meaſure* of *deſiring* is to *deſire without meaſure*. So that the *vitiated Appetite* of the *vitious*, being as *boundleſs* towards the *Creature*, as it ought to have been towards *God alone*, muſt needs be *craving eternally*, and yet *eternally diſcontented*. It puts the *ſinner* (as it were) upon the *b wheel*, to which the *Poets* condemn'd *Ixion*, as to one of their *wittieſt* & *keeneſt Puniſhments*, each *inordinate deſire* keeps the *wheel* ſtill *turning*; whil'ſt *That* is *irregular* and *unreformed*, though both *Nature* and *Fortune* ſhould *ſpread* their *laps* before us, a man can finde a *ſatiety* of nothing elſe, but his *deſire*. It was ſaid by a *Heathen* (to the *ſhame* of *ſome Chriſtians*, if not to the *inſtruction*,) that the *Actual Rule* over a *Kingdom*, the very *poſſeſſion* of *rich Treaſures*, and the *preſent enjoyment* of a *Seraglio*, are no better then *c* the *thirſt* of one that is *feaveriſh*, or *hydropick*. That which is eagerly deſired to leſſen the pain of a vehement longing, doth *unhappily* ſerve to encreaſe it. You may *fill* his *belly*, but not *fulfil* his *appetite*; and ſooner *drown* the *man*, then *quench* the *thirſt*: a preg-

b *Volvitur infœlix, & ſe ſequiturque, fugitque.*

c μετ' ἐπιθυμίας ἄρχειν, πλουτεῖν, καὶ κραλῆ συγκαταθάδειν, εἰ ὧν ὡς δίψος τὸ πυρέσσοντος Arrian Epict.

a pregnant *instance* of which, we have in *Alexander* the *great*, (not so much the *great Conqueror*, as the *great Thief* of *Macedon*,) whose *vacuities* were so *widened* with every *act* of his *success*, that his very *victories* were *uneasie* to him. When * there was not a *man* for him to *emulate*, he would needs be *Jupiters Son*, (as if nothing could suffice him of what was *possible*, unless he also might be master of *impossibility*,) and all the *fruit* which he *gathered* from his having *one world*, was to *a weep* most *childishly* for want of a *second*. though *Fortune* had made him *drunk* with so many *Draughts* of *Prosperity*, and powred down into his *Apetite* all the *luxury* of *Asia*, yet instead of *abating*, it did but *exercise* his *Thirst*. How fitly therefore was such an *Appetite* compared by *Gregory Nyssen* to a b *vessel full of holes*, or (in the phrase of the Prophet *Jeremy*) *a broken Cistern which will hold no water*? A *vitious* mans *Soul* seems to be *sick* of a *Disease* made up of a *Lienterie*, and *Boulimia*; there is not any thing that

* *Fortunam solus mortalium in* potestate habuit. Q. Curtius.

ὡς Ἀλεξανδρῶδες ἥδιστον; Menander. a λυτεῖται Ἀλέξανδρος μὴ μαχόμενος. Max. Tyr. Diss. 33. p. 322.

b πίθος τετρημένος apud Greg. Nyss. in orat. pro Placillâ. λάκκος συντετριμμένος. Jer. 2. 13.

will *abide* with him. To throw down *victuals*, is not to *ſtay* his *ſtomack*, but to *oppreſs* it; to *ſtuff* his *body*, but not to *ſatisfie* his *hunger*. All the *Deſireables* in the world which he calls *his*, can be ſaid at *beſt* only to take him in their *way*. He is not their *Ciſtern*, but their *Conduit*; nor does ſo properly *receive* them, as give them *paſſage*. And ſure it cannot but be a *puniſhment* to be *continually deſiring*, what can *fill* us with *nothing*, but *diſſatisfactions*.

Sect. 12. Again, the truth of this *ſtrange*, but *uſeful* Doctrine, [That *ſin* conſidered in *it ſelf* ſhould be *all* Serpent, and *no Paradiſe*,] may be inferred from that a *Sedition*, which is in every *ſinners ſoul*. Wherein the *contrary ſiding* betwixt his *Appetite*, and his *Reaſon*, cannot chuſe but *break forth* into *open blows*. Every *ſin* implies a *Skirmiſh*, and every Skirmiſh *wounds*. There is a *law in the members* ſo continually *warring* againſt *the law of the minde*, that the *Carnal man* (in S. *Pauls Deſcription*) is even *torn* almoſt *aſunder* * by the *oppoſite endeavours* of the *fleſh*, and *Spirit*. * He doth *not do* what he *would*, but what he *hateth*, *that* he *doth*. He is ſo *miſerably beaten*, and *brought into*

ὁ σπαράζει μὲν αὐτῶν ἡ ψυχὴ· καὶ τὸ μὲν διὰ μοχθηρίαν ἀλγεῖ, ἀπεχόμενον πνῶν τὸ ἡδέται. καὶ τὸ μὲν δ' ἔρο, τὸ δ' ἐμεῖσε ἕλκει. Ariſtot. Eth. l. 9. c. 4. p. 859.

* Gal. 5. 13.
* Rom. 7. 15. 19, 23, 24.

into captivity, to *the law of sin* which *is in his members*, that he is *forced* to *screech* out, like a *ravish'd Virgin*, (as if his *Will* had suffer'd a *Rape* from his *filthy Appetite*, as if his *Flesh* had offer'd *b violence* to his *maiden-spirit*,) *O wretched man that I am! who shall deliver me from the body of this Death!* and for this we have the *suffrage* of meerly *natural* and *Heathen* men; who say *expressly* (and I suppose from their *experience*) that in the *commission* of *a sin*, although we *will*, we *c would not*. The *better part* is *pained*, in that the *worse* is *pleas'd*: and immediately *after*, the very *worser part* is *sorry* for its *injoyment*; even * *wishing*, in its *displeasure*, that it had *not* been *pleased*. Our *volition* runs *counter* to our *velleity*; the *flesh* cannot *conquer*, but with *grief* to the *spirit*; and sure the *spirit* cannot *fight*, but with *some punishment* to the *flesh*. And as *Epaminondas* (in *Xenophon*) *d won* the *day* indeed, but with the *loss* both of his *life*, and of the *Theban Empire*; so though

b πᾶν ἁμάρτημα μάχλυ πεπέχει. Arian Epict. l. 2. c. 26. p. 261.

c ὃ ἁμαρτάνων ὃ θέλει ἁμαρτάνειν. id. ibid.

Extemplo quodcunque malum committitur, ipse displicet Author. Juvenal. Sat. 3.

* ἀλλὰ μετὰ μικρόν γε λυπεῖται, ὅτι ἤθη, καὶ οὐκ ἂν ἐβούλετο ἡδέα ταῦτα γενέσθαι αὐτῷ. Arist. ibid.

d ἀμφότεροι μὲν ὡς νενικηκότες δόπαιον ἐστήσαντο. Xenoph. Ἑλλωικ. lib. 7. pag. 506.

though the *fleſh* moſt commonly doth *overcome*, yet it always hath the *worſt* of it. And beſides the *preſent pain* which it doth ſuffer in the *conflict*, it's very *victory* in the *end* will prove it's fouleſt *overthrow*. This (no doubt) is that *e congenial* and *deadly feud*, (ſo much in the *diſcourſe* of the *Pythagoreans*) which is not *begotten* only *of* Sin, but is alſo *born with* it; not its *attendant* only, but *companion*. And *this* very *doctrine* of *our Apoſtle*, [*That he who is ſold under ſin* doth *not do* what he *would*, but what he *would not*, and ſo is *oppoſite* to *himſelf*, that is to ſay, his *own enemy*, *arming* his *fleſh* againſt his *ſpirit*, *b* directly *warring* againſt his *knowledge*, and even *rebelling* againſt his *will*, by *refuſing* the *good* which he *loves*, and by *doing the evil* which he *hateth*, as Saint *Paul* deſcribes him, *Rom.* 7. 14, 15, 19, 23.] I ſay *this Doctrine* of *our Apoſtle* is ſo admired by *Arrian* *c* (who *writes* as if he had *tranſcribed* out of the *ſeventh chapter* to the *Romans*,) that he commends it as the *beſt*, (yea, as the *only*)

e λυγρὴ γὰρ σωοπαδὴς ἔεις βλαπτὸσα λέληθε σύμφυτος.... Pythag. χρυσ. ἐπ. ſub finem.

b πᾶσα ψυχὴ λογικὴ φύσει διαζέζληται πρὸς μάχλω. ὥσδὲν κωλύεται τὰ μαχόμενα ποιεῖν. Arrian. Epict. l. 2. c. 26.

c ὃ θέλει, ἃ ποιεῖ, καὶ ὃ μὴ θέλει, ποιεῖ. ἂν τοῦτο δείξῃ τις, ἀυτὸς ἀφ' ἀυτοῦ ἀποχωρήσει. μέχει δὲ μὴ δείκνῦηις, μὴ θαύμαζε εἰ ἐπιμένει. Id p. 262.

only,) *means*, whereby a *Preacher* may *hope* to make the *sinner* turn *Saint*.

d For the *Sinner* will presently *forsake himself*, and cease to *be* what he hath been, when he shall be *convinced*, and made to *see*, that *He embraceth* his *sins*, but as † *Homers Eagle* did the *Dragon*, which whilst she *hugg'd* as her *prize*, she was fain to *rue* as her *punishment*.

d ὅθεν φιλητὸν ἔχοντες, ὅθεν φιλικὸν πάσχει πρὸς ἑαυτούς. οὗ δὴ τὸ ὅπως ἔχειν λίαν ἔστιν ἄθλιον, φευκτέον τῶν μοχθηρίαν διατεταμένως, καὶ πειρατέον σπουδῇ εἶναι. Arist. Eth. l. c. 4. p. 859.

† Hom. il. 12. pag. 230.

Sect. 13. But because the *unprofitableness* (yea the *misery*) of *sin*, however clear by *Scripture*, and *Reason* too, may yet become more clear by several *Instances* and *Examples*, I think it will not be *impertinent* to adde a little *light* to it, from the *consideration* of some *particulars*.

By known experience.

Sect. 14. And first let us behold the man of *Pride* and *Ambition*, who (like miserable *Sisyphus*) is ever *panting* and *labouring up* a very *steep Hill*; the usuall *fruit* of whose *clambring*, is (sooner, or later,) to *tumble down* again. Upon how many *Racks*, and with how many *Tenters*, is his soul distra cted

and drawn aſſunder? What with his *eager deſires*; and *ambiguous expectations*, his *trembling fears*, his *flattering hopes*, and his *furious jealouſies*, cruel to him † *as the grave*; what with his *ſweatings* for *acquiſition*, and *apprehenſions* of *repulſe*, his *wearieſom dayes*, and his † more *tedious nights*; the little *truce* he hath with *miſery*, (more then uſeth to intervene betwixt the ſentence, and execution of *malefactors*;) what with the envy of his inferiours, the *deteſtation* of his *Rivals*, the contempt or diſpleaſure of all above him; if he *miſcarrieth*, he is *derided*; and if he *proſpers*, he is *undone*. For, in time, (like *Sejanus*) he *e* falleth down the very ſtairs by which he climb'd into his *precipice*; or elſe (*like Haman*) he breaks his *neck* with a contrivance to break his *Neighbours*. How great a puniſhment was *pride* to the *young man* of *Macedon*, who was ſo *ſick* of his being no more then *mortal*? his very *manhood* could not

† Cant. 8. 6.

† πότε ἀπαρεχώτερον ἐκάθευδε; νυῶ, ἢ πεὶν μυήσθαι φίλῳ τὸ Καίσαρος; ἐκ οἶδας οἷα πάσχω τάλας, ἀθ' ὧν ἐπέρχεταί μοι. Arrian. Epict. l. 3. c. 26. p. 407, 408.

e Tollunur in altum, ut lapſu graviore ruant.

ταῦτά ὅτι τὰ ὀπίσχεια τῆς τυραννικῆς φιλίας, aiebat Aratus Sicyonius.

choſe but give him *pain* and *torment*, when nothing could pleaſe him below a *Godhead*; a thing which fled away from him, after the very ſame meaſure that he purſued it. Where were the pleaſures of his life, who would be plea'd with nothing leſs, then *impoſsibilities*? He was, *in the letter*, and by *title*, *the proud King of Macedon*, and *Monarch of the Eaſt*; but in the *ſenſe* and *reality*, he was *the very humble ſervant, and ſlave of Sin.*

f *Spreto mortali habitu, divinum æmulatus eſt.* Valer. Max. l. 9. c. 5.

Sect. 15. Next conſider the *covetous* and *worldly man*, who (like the *lamentable Tantalus*) is always *hungring* and *thirſting*. The unhappy *fruit* of whoſe *Avarice*, is to be poſſeſſingly in want, and to famiſh in the midſt of plenty. † In the *fulneſs of his ſufficiency he is in ſtraits*, (as *Zophar* ſpake in another ſenſe) the *very thing* which the *Poets* affirm of *Tantalus*, † *Solomon* ſpeaks of the *niggard*, to *whom* † *God giveth Riches, but not the power to eat thereof.* The *pooreſt* man in the world was the infamous *Septimuleius*, who heaped up *treaſures* to buy *deſtruction*; and the happieſt *day* of his life was ſure his *laſt*;

† Job 20. 22.

† *Quærit aquas in aquis, & poma fugacia captat* Tantalus.

† Eccleſ. 6. 2.

a when

a *Omni pecuniâ impoſitâ navibus, in altum proceſſiſſet, ut claſſe perforatâ ſuo arbitrio periret, & hoſtes prædâ carerent.* Valer. Max. l. 9. c. 4.

b ἄν τι τῶν ἀλλοτρίων θέλεις, τὰ σὰ ἀπώλετο. Arrian.

a when to ſave his mony from the enemy, who then purſued it, he (together with himſelf) threw all his mony into the *Sea*. For it was rightly ſaid of *Arrian*, that the *very b deſiring* what is *anothers*, (or any thing *elſe out* of *meaſure*,) is the *loſing* of *all that*, which we can (with any *reaſon*) account *our own*, (to wit,) the *clearneſs* of our *Reaſon*, and the rectitude of our will. Which are not only the *greateſt*, but the *only true Riches*, of which *we* are *Maſters*. Every one that hath a tongue, may be *Maſter* of our *Names*; and every one that hath a *Hand*, may be *Maſter* of our *Lives*; *c* the *Fire* or the *Whirl-winde* may be *Maſter* of our *Houſes*; the *Sabeans may fall upon us*, and be *Maſters* of our *Cattel*; and the *Chaldeans*, (rather then *we*,) may be *Maſters* of our *Servants*; only our *Knowledge*, and our *Integrity*, are not *liable* to *Plunder*: and *they alone* are the *treaſures* that make us rich, becauſe they are the *ſole riches* we *cannot loſe*. All our cravings and deſires of land or mony, or any ſuch *ſublunary poſſeſſions* as are without us, are but ſo many arguments, and effects, of our *in-*

c Job 1. 15, 16, 17, 19. Job 2. 3.

firmity,

firmity, and *imperfection*. And as he is really the *richeſt* man, who is moſt of all *patient* of being *poor*, ſo he is really in *greateſt want*, who hath the greateſt *ambitions* and *deſires*. In how great an exigence muſt that man be, who *d inlargeth his deſire as Hell*, and is as *inſatiable* as *death it ſelf*, meerly to lade himſelf with a *maſs of thick clay*? Surely *he* is tormented with *greateſt thirſt*, not that poſſeſſeth the leaſt quantity of *drink*, but that deſires to drink the *greateſt*; or rather, that *moſt deſires* to drink it. For 'tis but a *ſhortneſs* of *diſcourſe*, to meaſure any mans *want* by what he hath not in his *poſſeſſion*, or by any other *meaſure* then the *proportion* of his *deſires*. Becauſe what any man *wants*, he doth as *naturally deſire*, as ſtones tend downwards; upon which it *follows*, that what we *do not deſire*, we *cannot want*, (for if we did, we ſhould deſire it,) and that *they* are moſt needy, who (having too *much*) are moſt deſirous of having *more*. This is that *ſore evil*, that *vexation*, and *diſeaſe*, which *Solomon* deteſteth in his *Eccleſiaſtes*: as making the *greedy-eyed* man *to eat his own fleſh*, and to *bereave his ſoul of good*, and *to keep his riches to his hurt*. Can there be a greater *torment*, then to love a thing *paſſionately*, and to be in the *poſſeſſion* of what we *love*, and yet to

d Hab. 2. 5, 6.

Eccleſ 4. 5, 8. c. 5. 13. ch. 6. 2.

be

be *sequestred* from its *injoyment*? besides; Is not he that e will be rich, *condemned* by his *Appetite* to the *Mine* and *Quarry*? And (not to speak of those foolish and *hurtful lusts*, which *drown his soul in perdition*,) how much drudgery doth he suffer to get his *wealth*? what anxiety to keep it? what fears to lose it? how many *deaths* when it is *lost*? from such a *root* of *evil*, as the † *love of mony* is said to be, what *better fruit* can be *gathered*, then *thorns* and *briers*?

e 1 Tim. 6. 9. οἱ βελόμενοι πλουτεῖν.

† vers. 10.

Sect. 16. Next consider the *envious* 3. *malicious man*, who (like the *wretched Prometheus*) doth carry a *vultur* within his *Bosom*. The *woful fruit* of whose *malice*, is not only to be *innocent* many times where he would very fain hurt, but *always* to *hurt* where he would be *innocent*. The *dart* of *envy* being like that in the *Iliad*,

Hom. Il. 3. p. 58.

—ἀνεγνάμφθη δ' οἱ ἀχμὴ
Ἀσπίδι ἐν κεχαρυῖ—

it alwayes *recoiles* into the *breast* of him that *shot* it, and mischiefs most at the *rebound*. So that *he* (poor soul!) is *no* mans *enemy* but his *own*.

own. *a* He might grow *fat* upon another mans *leanness*, but that *another* mans *prosperity* doth so *consume* him. And what greater *punishment* can he have, then to be *still* what *he is?* who besides his *domestick* and *private evils*, is very bitterly *afflicted* with *every other* mans *goods?* and (like the people of *Libya*, whom some call *Psylli*, and affirm to be so *venemous*, as to *infect* and *poyson* their very *serpents*,) he turns all into *poyson* within his prospect, and *such* a poyson, as doth *invenom* even *himself*, who is the *worst* kinde of *Serpent* in all the world. Every *other* mans *laughter* becomes his *tears*. *b* Anothers *sleep* or *security* doth *break* his *rest*. He *suffers* the *evil* which he *does*, and *all* the *evil* which he *does not*, or *cannot* do: which he *therefore* suffers, *because* he cannot. When *c* *Lamia*

a *Videt intus edentem Vipereas carnes, vitiorum alimenta suorum, Invidiam. Risus abest, nisi quem visi movere dolores; Nec fruitur somno vigilantibus excita curis. intabescitq; videndo Successus hominum carpitque & carpitur unâ. Supplicium que suum est. Vix retinet lachrymas quia nil lachrymabile vidit.* Ovid. Metam. l. 1.

b *Anxia nocte, Anxia luce gemit, lentâq; miserrima tabe Liquitur, ut glacies incerto saucia sole*

c Φθονῦσα ταῖς τῶν ἄλλων γυναικῶν δι-τεκνίαις, καλδεῖ ἐκ τῶν ἀγκαλῶν ἐξαρπάζεσθαι τὰ βρέφη καὶ πρὸς χεῖρας ἀποκτείνει. Diodor. Sic. l. 20. p. 778. *Dolorem cùm inferre vult, patitur, amarâ sollicitudine ne non contingat ultio, anxius.* Val, Max. l. 9. c. 3.

destroy,

deſtroyed ſo many *children* of *other women*, ſhe did but *prove* what ſhe *ſuffer'd* in having *none* of her *own*. Her unſpeakable pain of being *envious* could not otherwiſe be *expreſſed* then in *characters* of *blood*: which did not make her more *drunk*, then *thirſty*. And I ſuppoſe the *old Heathen* did not *invent* that *ſtory*, but to bring this *vice* into *diſgrace* and *hatred*. It is indeed ſuch a * *rottenneſs of the bones*, and ſuch a * *ſlaying of the ſilly one*, that *he* who had *murthered* his beloved *Clytus* in his *anger*, did choſe to *ſpare Meleager* in his wrath; alledging no other *reaſon*, then that an *envious perſon* doth *live*, his *own tormenter*, and *torment* too. And (as one of his *Allies*.)

* Prov. 14. 30.
* Job 5. 2.
Iram quidem tenuit, ſed dixit, Invidos homines nihil aliud quàm ipſorum eſſe tormenta. Q. Curtius. lib. 8. Sect. 13.

Sect. 17. Let us behold the *rageful impatient* man, whoſe *a* own *wickedneſs doth correct him* the moſt that may be. One may eaſily diſcern by the *turgeſcency* of his *veins*, by the *eruption* of his *voice*, by the *trepidation* of his *joynts*, by the *unquietneſs* of his *hands*, by the *curledneſs* of his *brow*, by the *crookedneſs* of his *countenance*, by the *fluctuation* of his *whole body*, and by all other *ſymptomes* that are *without* him,

a Jere. 4. 2. 19.

him, what frightful *agonies* and *tortures* there are *within*. *b* How *many* men hath *anger miſchiefed*, without the *help* of any *weapon*, except it *ſelf*? It hath (in *Seneca's* obſervation) *broke* ſome mens *veins*, made *others blinde*, caſt *ſome* into *feavers*, and *others* into a *frenzy*. *c* *Sulla* muſt needs have been *tormented* with ſuch a *vehement convulſion* of the *fleſh*, and *incitation* of the *ſpirit*, as (in *one fit* of *anger*) made him *vomit out* his *ſoul*, exactly *mingled* with *blood*, and *threatnings*. It is not *eaſie* to *determine*, whether *He*, or his *Fury* were *laſt alive*. What *greater vengeance* can a man *execute* upon his *worſt* and *greateſt Enemy*, then to *provoke* him out of his *patience* into a very *great rage*? and yet (if any man living)

b *Quàm multis ira per ſe nocuerit?* Sen. de irâ. l. 2.

c *Ardens indignatione, atq; immoderato vocis impetu convulſo pectore, ſpiritum cruore ac minis miſtum evomuit; igitur in dubio eſt, Sullane prior, an iracundia Sullæ ſit extincta.* Val. Max. l. 9. c. 3.

Sect. 18. The *man* of *luſt and uncleanneſs* is more *miſerable* then *He*: for beſides his many *troubles* which are *common* to him with *others*, he is *afflicted* with a *Turpitude* which is *peculiar* to *himſelf*. *Other ſinners* do ſeem to have a *piece* of *Hell* in them, but *this* is the *Pourtraiture* of the *whole*: for 5.

his

his *Fleſh* is the [Πειραζων, or] *Divel* that *tempts* him; and his *ſpirit* is the [Κολαζων, or] *Devil* that *tormenes* him. The *guilt* of his *conſcience* is the *worm* that *dieth not*; and the luſt of his *Appetite* is the *fire* that is *not quenched*. It was the ſaying of a *Heathen*, (and yet the ſaying never the worſe, but perhaps the more uſeful,) That the *greateſt pleaſures* and *ſenſualites* which a *carnal* man can *deſire*, *a* if they delight him with their ſweetneſs, they do alſo offend him with their ſatiety. And ſure by how much the *more* their *ſeeming ſweetneſs* doth *delight him*, their *very real* ſatiety will *offend* him ſo much the *rather*. The *filthy Ammon* affords us a *ſad example*, (2 *Sam.* 13.) who was ſo vexed with his paſſion, that he fell *ſick* for his *ſiſter*; and with what a *contrariety* of *hot*, and *cold fits*, a ſhort *ſurvey* of the *ſtory* will make *apparent*. He was *ſick* of *love* (v. 2.) and *ſick* of *loathing* (v. 15.) *ſick* for *want* of her company (v. 6.) and *ſick* of her *company* (v. 17.) He was *ſick* of his *deſire*, and very much *ſicker* of his *injoyment* (if yet a *ſinner* may be ſaid to *enjoy* his *ſufferings*.) In a word, (for ſuch a *nauſeous ſubject* would be *buried* in ſilence as ſoon as may be,) if with the inward diſſentions, and the inſatiable deſires of ſome unclean

a κόρον ἔχει χὴ μέλι χὴ τὰ τερπνὰ ἀφροδίσια. Pindarus *apud* Dionyſ. Halicarn.

2 Sam. 13. 2. 15.

6. 17.

unclean persons, *b* (who though they *sin* till they are weary, are not *satisfied* with *sinning*, and therefore weary themselves to *sin for ever*,) if I say with these noisome and ugly spectacles, we could have the *patience*, or the *courage*, to *look* upon their *diseases*, and *search* to the * *rottenness* of their *bones* too, we should finde them *laden* with all the *miseries*, which the carnal man especially doth most of all *dread*. (to wit) Of the worst kinde of *war*, of the worst kinde of *Famine*, and of the worst kinde of *pestilence*. So *severely* are they * *reproved by their back-slidings*.

b Barbara, Sigismundi *Imperatoris* uxor, *non aliâ causâ vivendum asserit, quàm ut voluptati corporis inserviret, Et lassata viris nondum satiata recessit.* Cuspinian. in vitâ Sigism. p. 498.

* Job 20. 11.

* Jer. 2. 19.

Sect. 19. The very *followers* of *Eudoxus*, the whole *business* and *devotion* of 6 whose *souls* is only a *sacrifice* to their *bodies*, and whose *sublimest meditations* do fly no *higher*, then to [what *Rarities* shall we *eat*, what generous *wines* shall we *drink*, and * with what *fashions* shall we be *cloathed?*] are yet extremely to be *pitied* even in those very things, which make them the *objects* of some mens *envy*. For what

* Mat. 6. 25.

what is the sense and signification of all their *sports*, and *Pastimes*, *Recreations*, and *Divertisments*, but that their time lies upon them as a heavier burthen then they can *bear*?

a Else what *need* would there be to seek for succour and support, to the *reeling Tavern*? the *swearing Cock-pit*? the *Theaters* of *Ambition*? and *graves* of *Lust*? O the *Anxiety* of their spirits who are as weary of every day, as the *Jews* were of their *Sabbath*, meerly for being a *day of Rest*, crying out (like the b *widdowed souls under the Altar*, even gasping as it were with a desire of *consummation*) *How long the days are*? and *when will they be past*? How even *sick* must they be of ease and softness, who spend the *morning* in *vanity*, the *noon* in *feasting*, the *afternoon* in *giving* or *taking visits*, and all the *rest* of their *hours* in *sleep*, or *surfeit*? No man is really more wretched, then he that is weary of his life; and no man is wearier of his life, then he who courts those pleasures which make him * *dead whilst he liveth*.

a ζητοῦσιν οἱ μοχθηροὶ μεθ' ὧν συμπεριφέρωσιν, ἑαυτοῖς φίλοι γινόμενοι· ἀναμιμνήσκονται γὰρ πολλῶν δυσχερῶν, καθ' ἑαυτοὺς ὄντες, μεθ' ἑτέρων δὲ ὄντες ἐπιλανθάνονται. Arist. Eth. l. 9. c. 4.

b Rev. 6. 10.

* 1 Tim. 5. 6.

Sect. 20. If we look in the next place upon

7.

upon the *Reveller*, the *follower* of *high meats*, and *strong drinks*; we shall finde his very injoyments do so afflict him, (*what with his evening *convulsions*, and his morning *vomits*,) that were it not a *sin* against *God*, as well as a punishment to the *man*, the *Ghostly* Father could not *prescribe* a *sharper pennance* for a *surfet*, then by injoyning his *confitent* another *surfet*. It was fitly said of *Solomon*, that *wine is a mocker*, and *strong drink raging*. *Prov.* 20. 1. For what a jeer did it put upon *righteous Lot*? and what a scoff upon *prudent Noah*? whilst it made him a *laughing stock* to *one* of his children, and a *shame* to the *other*? Nay, how *many* hath it us'd as the *Divel* us'd some in our *Saviours time*, whilst by *Feavers* and *Dropsies* it hath cast some into the *Fire*, and others into the *Water*? Me thinks it should not be pleasant, to be the *objects*, of so much *mockery*, or so much *rage*.

* Δείπνε μὲν ἔτοθ ἀρχλῶ, τελδτλῶ δ' ἂν ἐπίςατα μόνθ. Anaxilaus *in* Aurisfore.

Sect. 21. Last of all, behold the *hardship* of the *Highway-Thief*; with what 8. *hungers* and *colds* he lies *lurking* for his *prey*, How great a *melancholly* he suffers, as well from the *blackness* of the deed he is *designing* to *commit*, as from the darkness of the Night with which he would cover his *Commission*,

miſſion, and from the horrour of his *Conſcience* which as it were *flies* in his very *face*, With what *anxieties* he labours, if he *miſs* his prey; and with what *frights*, if he obtain it. With what a panting of the *heart*, and with what a dizineſs of the *head*, with what ſad reflexions of the *memory*, and with what *pale imaginations* of the *fancy*, with what diſmal *apparitions* to his *eyes*, and with what *frightful* (though *falſe*) *Alarms* to his *ears*, the very ſucceſs of all his *labour* muſt need *afflict* him; whilſt he takes each *Tree* for a *Conſtable*, and each *noiſe* for a *Huy and Cry*; and is either *forbid* to *ſleep* by his *waking fancy*, or if it give him ſo much *truce*, 'tis only that he may *dream* of what will preſently *awake* him, (viz.) of *Judges*, and *Juries*, and *Goals*, and *Gallowſes*. I dare appeal to *this ſinner* (if any ſuch ſhall *read* what I am *writing*) whether there is not a greater drudgery in his *trade* of *wickedneſs*, then either to *thraſh* all day in the *Barne*, or elſe to *dig* in the *Quarry*. The *Bread* of *Carefulneſs* indeed is *courſe*, but the *Bread* of *iniquity* is *bitter* too.

Sect. 22. Thus, as *Abſolons Hair* which was perhaps his *pride* and his *pleaſure*, was withal his *a Halter*, and *Hang-man* too, ſo the *wicked* mans *iniquity* doth *apprehend him, and he is holden with the*

a 2 Sam. 18. 9.

the b *Cords of his Sins.* And as the *Ægyptians* were fitly *devour'd* with *wilde Beaſts*, by the *worſhipping* of *which* they had *offended*; ſo was it on purpoſe *to make them know*, that * *wherewithal a man ſinneth, with the ſame alſo ſhall he be puniſhed.* Our *ſins* muſt needs be our *worſt* kinde of *ſufferings*, becauſe our *Satan* is our *worſt* kinde of *Enemy*, and our *ſins* are the worſt that he can *wiſh*, or *procure* us; and becauſe to be *permitted* to *ſin ſecurely*, without a *check* or *diſturbance*, is the *worſt effect* of His *anger*, in *whoſe* c *pleaſure is life.* That God *permitted* the *Devil* to do *what he pleas'd* unto the *body of Job*, was an *effect* of his *kindneſs* to *Jobs* d *integrity*, (whilſt he was pleas'd by *ſuch* a *trial* to *increaſe* the *meaſure* of his *reward*;) whereas if God had *permitted* him to *debauch* his *ſoul*, it had been an *argument* of his *greateſt wrath.* And this is that which gives me the *confidence* to ſay, that we * *ſuffer* our *ſins* whilſt we *injoy* them; and have a *greater ſhare* of *miſery* by *longing* after the

b Prov. 5. 22.

* Wiſd. 11. 15, 16.

c Pſal. 16. 11.

d Job 1: 12, &c. 2. 5, 7.

* εἰ δ' ἐνταῦθα ὁ αὐτὸς μὲν τῇ κοινότητι τῆς φύσεως ἐνέρξειαν καὶ πάθος ἐκφεύγειν αὐτῶν καταδέχεται, ἔοικε δὲ τὸ ἀδικεῖν καὶ ἀδικεῖσθαι, πολὺ μᾶλλον τῷ ὁρᾶν καὶ ὁρᾶσθαι. Max. Tyr. Diſſer. 2.

Onyons

Onyons and the *fleſhpots* of *Egypt*, then by *groaning* under the *preſſure* of the *bondage* and the *Bricks*. Which though I ſeem to my ſelf to have proved *already*, yet becauſe it is a *truth* which (with the *men of this world*) is likely to finde a very *difficult* and *cold reception*, I deſire to make it *clearer* by way of *anſwer* to an *objection*. For

An Objection.

Sect. 23. There are ſome in the world who do ſeem *in appearance* to *enjoy Gods anger*, and *congratulate* to themſelves the *utmoſt malice* of their *tempter*; and to the *reſt* of their *miſery* have this *degree* of *addition*, that they do not *believe* that they are *miſerable*. *They* (I ſuppoſe) will *thus Object*. That what they *ſeem finde* to be *pleaſant* by *plain experience*, they *cannot* think to be *otherwiſe* by *force* of *Syllogiſm*. That if S. *Paul* himſelf ſhould ask *them* [*what fruit they have in thoſe things*, &c.] they would tell him that they *reap* the *fruit* of *pleaſure*, and *profit*, and *reputation*. And however they may be brought to grant the *premiſes* of the *Preacher*, they cannot yet *quit* their *own Concluſion*. For if *ſin* were not *pleaſant*, there would not be ſo *many ſinners*; it is not for *nothing* that men will

ε Δηλονοτὴ χὴ πυφλῶ ſυνῶναι δοκεῖ ταῦθ', ὡς σφόδρ' ἐſι συμφέρον τὸ μηδὲν ἀσκεῖν ὑμὲς ἐν τῷ νυῦ χρόνῳ. Ariſtoph. in Plutone.

will run the hazard of *ſome puniſhments* in *this world*, beſides a *condemnation* in a *world to come*. Beſides, [*ſinful pleaſures*, and the † *pleaſures of ſin*] are *phraſes* that paſs over all the world, and are *frequently* uſed in *holy Scripture*; which would not be, if there were no ſuch thing as thoſe *words ſignifie*. † Heb. 11.25.

Sect. 24. To this *objection* I *anſwer* by theſe *degrees*. Firſt, that if there (*abſolutely*) ſome *real pleaſure* in the *commiſſion* of a *ſin*, yet *comparatively* there can be *none*; as though a man *weighs ſomething ſimply* conſidered in *himſelf*, yet in *compariſon* with his *Maker* he weighs juſt *nothing*, but is *altogether lighter* then *vanity it ſelf*. So an *Idol* is *ſomething* conſidered meerly *in its ſelf*, for it is *Silver* and *Gold*, even the *work of mens hands*, not [*ens rationis*] the *creature* only of their *Brains*. But in *compariſon* with *God*, *an Idol is nothing in the world*. And if a *ſinners whole life* is but [πεζοτκαιρ@ διαζωγὴ] (as S. *Baſil* ſpeaks) a *very tranſitory abode*; if *all his days* are but *few*, and yet *full of miſery*; how *ſhort* muſt be the *pleaſure* of a *ſingle ſin*? how *ſhort*, when compared but with the *ſcantling* of a *life*? how

Anſwered. Pſalm 62. 9. Pſal. 115. 4. 1 Cor. 8. 4. *Baſil in* Pſal. 14. p. 149. Job 14. 1.

how *nothing*, when compared with the *Eternity* of the *puniſhment*? there is not *one* in a *thouſand* that loves to be *tickled*, (not but that he doth confeſs it to be a *pleaſure*, and *ſuch* a pleaſure as makes him *laugh* too, but) becauſe the *pleaſure* is ſo *ſhort*, as to be *inſtantly* overtaken with a very great *pain*. And the *Denomination* is to be taken, not from the *leſs*, but from the *greater*. We muſt neither call *that pleaſant* in *relation* to a *man*, which is *peculiarly* and *properly* pleaſant *only* to a *Beaſt* (whether in a *brutal*, or *humane ſhape*,) nor muſt we call *that pleaſant* which is but for a *moment* as *ſweet* as *Honey*, and all the year after as *bitter* as *wormwood*. *Solomons ſtrange woman* had a *mouth* that was *ſmoother* then any *oyl*, but ſhe was far from being *pleaſant*, whoſe *end* was as *ſharp* as a *two-edged ſword*. We muſt not *judge* of our *ſins* by what they appear whilſt they are *abſent*, nor whilſt they are (as I may ſay) but *coming towards* us, but by what they are when they are *tryed*. As *whether* or no a thing is *poyſon*, we do only *conjecture* whilſt it is in the *mouth*, but the *infallible proof* is in the *ſtomach*. *Amnon* thought he ſaw *pleaſure*, whilſt he was but in the *confines* of his *diſhoneſty* with *Tamar*, but having had an *experience*, he quickly *loath'd* both *it*, and *her*. This ſhould therefore be ſufficient to deterr us from *ſin*, that, in

Prov. 5. 3, 4.

cale

caſe it were *pleaſant*, it is *unpleaſant* too in a much *greater meaſure*; and only like the *Caſpian Sea*, which as it yeilds the *ſweeteſt waters*, ſo it *breeds* the *greateſt Serpents*. The *joy of the wicked* is for a *moment*, but his *Deſtruction* is *for ever*. *Job* 20. 5, 7.

Quint. Curtius, l. 6. p. 154.

Sect. 25. Secondly, As *ſhort* and as *empty* as the *pleaſure* of *ſin* is, it is ſtill no better then *ſuppoſed*. The *delights* of *ſin*, like the *Colours* of the *Rainbow*, being ſo in *appearance*, and not in *truth*. *Eſteemed* real by the *clown*, but not by the *Philoſopher*. Whoſe outward *ſenſe* though they *deceive*, yet can they not poſſibly *deceive* his *judgement*. The *ſinner* cannot ſay with ſo great confidence, that there is *pleaſure* in *ſin*, but the *Countrey-man* will be as apt to *ſwear* (upon the ſame *ground* of *miſtake*) that the *Face* of the *Moon* is no *bigger* then a *Peck*, nor the *body* of the *Sun* then a *Buſhel*, and that the greateſt *Star fixt* may be put into a *thimble*; when yet the *Aſtronomer* will eaſily prove by *Demonſtration*, that the *firſt* of the three is little *leſſer* then all the *Earth*, and the ſecond a great deal *bigger*. This at leaſt may *diſpoſe* us to the detection of that *fallacy*, wherewith the *deceived* and *deceitful ſenſe* is wont to impoſe upon the *Reaſon* in *other Caſes*. If many men 2.

could endure to think of one thing *much*, and *often*, if they would but be at the *pains* to *meditate*, and ſo *diſtinguiſh* (as they ought) betwixt † *Appearances*, and *Things*; they would not *conclude* thoſe *pleaſures* to be in *ſin*, which (to ſpeak more truly) are in the *ſhallowneſs* of their *ſearch* only, and in the *ſhortneſs* of their *diſcourſe*. The *Dog* in the *Fable* did ſo perfectly miſtake the *ſhadow* for the *ſubſtance*, as to *loſe* the *ſubſtance* in its *purſuit*. Juſt ſo the *ſinner* doth *loſe* the *body* of *Pleaſure* which is in *vertue*, by *catching* at the *ſhadow* of it which is in *vice*. So much *pleaſure* I allow to any *ſinner*, as *Riches* to *him* that *dreams* of *Gold*. Who yet *awakes* ſo much the *poorer*, becauſe he *loſes* a *treaſure* he *never had*; his *golden fancy* is at an *end*, and he is *really afflicted* that *all* his *proſperity* was but a *Dream*. This doth *illuſtrate* the *ſinners caſe*, who hath but *ſhadows*, and *Fancies*, and *Dreams* of *Pleaſure*, and though his *Dreams* are ſo *ſtrong* as to *deceive* him for a *time*, yet he cannot but finde they *have deceiv'd* him. And (like *Æneas* embracing the *Apparition* of *Anchiſes*,) proves, by a *real diſappointment*, that his *injoyment* was but a *fiction*. Now that *ſome* may the *better underſtand* this *Truth*, and that *others* may

† τὰς μὲν ἓν ὁμολογουμένως ἀισχρὰς, δῆλον ὡς ὑ φατέον ἡδονὰς εἶναι, πλὴν τοῖς διεφθαρμένοις. Ariſt. Eth. l. 1. c. 5.

may the *sooner* be perswaded to *believe it*, I will first of all prove thas thus it *may be*, and afterwards shew *that thus it is*. To such as think it impossible to be *deceived* in that which is the *object* of *common sense*, it is needful to prove that thus *it may be*; and this will easily be done, meerly by putting them in minde, that [*we see not* many things, which *are*; and yet many things, which *are not*, *we seem to see*.] We cannot *see* a *Mushrom growing*, though it *grows* never so *fast*, and though we watch it never so *narrowly*, and yet we finde by *experience* the *weed* is *grown*. We cannot *perceive* the *shadow moving* upon a *Dial*, but yet we finde it is *advanced* whilst we are *gazing*. Which argues *want* and *imperfection*, not in the *object*, but in the *Eye*. And that the man who hath a *callous incrassate spirit*, doth not *discern* that *punishment* which is in *vice*, nor yet that *pleasure* which is in *vertue*, doth only argue that *fleshliness* of his *minde*, which cannot *see* those things that must be *spiritually discerned*. 1 Cor. 2. 14. *Pharaoh* did not *discern*, that all his *subsequent sins* were the *punishments* of those that went before *them*, when yet we finde them to have been such, by comparing *Gods proceedings* towards *him*, with *his proceedings* towards *Israel*. It was *Israels* Judgement to fall into *Pharaohs* hands, and *Pharaohs* Judgement to fall *out* of *Gods*. As

He loaded their *ſhoulders*, ſo God *hardened* his *Heart*. As it was the greateſt expreſſion of his *Cruelty*, to let poor *Iſrael* fall from *one hardſhip* to *another*, ſo was it the greateſt expreſſion of Gods *vindicative Juſtice*, (by *ten ſeveral degrees* or *ſteps*) to let *Pharaoh* fall from one *wickedneſs* to *another*, and to *exclude* him the *means* of ever *coming into his righteouſneſs*. Nor may we think that *Pharaoh* was *too hard* for *God*, or that he afflicted *Iſrael*, more then God afflicted *him*, becauſe that *they* lay in *Thraldom*, whilſt *he* ſate upon the *Throne*; it being much a greater *miſery* (in the *unerring judgement* of *God himſelf*) to *do one injury*, then to *ſuffer thouſands*. It was *worſe* for *Pharaoh* to be *bound in the* † *Bond of his Iniquity*, then for *Iſrael* to be *holden in* † *cords of affliction*. Nor is it any *prejudice* to *this Truth*, that *Pharaoh* himſelf did *not believe it*. Thus, as many things are in *themſelves* very *diſcernable*, which yet (by reaſon of our *frailty*) we are not able to *diſcern*; ſo many times, on the contrary, we take the *deception* of the *ſenſe* for the *reality* of the *object*. Our *fancy*, or our *ſpleen*, or the *Indiſpoſition* of our *organs*, preſent us with *ſounds*, and *apparitions*, which yet we do not in *reality* either *ſee*, or *hear*. We *ſeem* to *ſee* a *Plurality* of *Sun*, and *Moon*, when

Pſal. 69. 28.

† Acts 8. 23. Prov. 5. 22.

† Job 36. 8.

when it is only a *Parélius*, and a *Paraſeléne*. How many *lying Comets*, have been taken, by the *vulgar*, for *real ſtars*? * How many men, having a *blow* upon the *Eye*, have *thought* their *Eye* hath *ſparkled Fire*? How many men, in *ſwinging round* too often, have *ſeem'd* to *ſee* the very *Room* to *run* as *round* as *themſelves*? How apt have ſome been to think, they ſee the *Heavens* move *weſtward*, by ſeeing nothing but *clouds* haſtily *driven* towards the *Eaſt*? How many *Hypochondriacks* in the world have *thought* themſelves to be *Princes*, and *hugg'd* their *chimæra* with greater *delight* and *ſatisfaction*, then they could *probably* have had by *really* ſitting upon a *Throne*? How many *ſick palates* have *taſted ſweet* things *bitter*? And how many *ſick ſouls* have taſted *bitter* things * *ſweet*? I may ſay of *ſins*, as of *ſauſes*, whoſe *pleaſantneſs* lies not in *themſelves*, but in the *Palates* which they *affect*. And which alone gives the reaſon, why *ſome* love *ſweet-meats* and cannot endure to *taſte* of *Vinegar*, or *Salt*; whilſt others *abhorring*, or *deſpiſing ſweet-meats*, are *delighted* only with *Pickles*. So though many *taſte ſin*, and ſay tis *pleaſant*, yet many *others* cannot *abide it*, and are much

* ὅμοιον πάσχουσι τοῖς ὀιομένοις τὰ ἄστρα μὴ θεῖν, ὅπ αὐτοῖς ἡ ἀίδησις ἑστάναι αὐτὰ λέγει. Plotin. Enn. 2. l. 9. πρὸς τὲς γνωστικὲς.

* Iſa. 5. 20.

more *vexed* with the * *pleaſures* of *Egypt*, then with the *afflictions* of *Iſrael*. *Demas* indeed was altogether for *ſweet-meats*, and therefore *embraced this preſent world*; but S. *Paul* was for *Pickles*, he *delighted* in that which was *ſharp*, and *brackiſh*; for we have it upon his word, that *he took* † *pleaſure in perſecutions*. He did not only make a *ſhift* with ſuch *ſowre diet*, but he did *chooſe* and *prefer* it before the *luſciouſneſs* of *ſin*. He proved that his *Maſter* did not command *Impoſſibilities*, when he ſaid for his *Infirmities*, and *Reproaches*, his *Neceſſities*, and *Diſtreſſes*, were not only *ſupportable*, but *pleaſant* to him. (2 *Cor.* 12. 10.) This ſhews that the *pleaſantneſs* which is *ſuppos'd* to be in *ſin*, is not *really there*, but in the *vitiated palate* of him that *taſtes it*; nor is it otherwiſe there, then in *ſimilitude*, and *appearance*; nor even *ſo*, any *longer*, then whilſt the *palate* remains *vitiated*. Now that which makes ſo *many* men to *ſwallow* down the *fallacy* of *ſins* being *pleaſant*, is the *confounding* of ſome things which ought in reaſon to be *diſtinguiſh't*; and the making of a *tranſition* from *one Conjugate* to *another*. Indeed there is pleaſure in many *Actions* which of themſelves are *innocent*, but

* Heb. 11. 25, 26.

† 2 Cor. 12. 10.

† χαίρετε ἐν ἀγαλλιάσει. Mat. 5. 12. [† *Rejoyce*, and *leap for joy*.]

but none at all in the *Sin* (καθ' αὐτὸ, & *reduplicativè*,) *in as much as it is ſin.* When a man is *hungry*, there is pleaſure in *eating*, which is the *innocent action*; but not in *Intemperance*, which is the *ſin*. For it is not ſo painful to be *hungry*, but 'tis as *painful* to be *cloy'd* too. A *vitious appetite* is *diſcontented*, as well *full*, as *faſting*. When a man is *weary*, it is a *pleaſure* to *reſt*; but (I am ſure to *ſome* perſons) there is nothing more *tedious*, then to be *idle*. When a man is *thirſty*, it is a *pleaſure* to *drink*; but yet *ſatiety*, and *ſurfet*, are very *torments*. All thoſe *Images* of *pleaſure* which men do *ſinfully purſue*, are to be had, *in the life*, when they are *honeſtly come by*. *Delicious fare*, and *fine linnen*, can yield no more to *guilty Dives*, then the bare *Picture* of *contentment*; in reſpect of that which ariſeth to any *poor Lazar*, from a *conſcience purged* from all *dead works*. And though *Solomon* tells us, that *ſtolne waters are ſweet*, it doth not follow, that they are *pleaſant*. Prov. 9. 17. *Sweet*, and *Pleaſant*, are not *terms convertible*; for a thing may be *ſweet*, and *fulſome* too. Hony is *ſweet* in *it ſelf*, and ſo it is concluded by men of *all judgements*; but its *pleaſantneſs* conſiſts in a *particular relation* to *this* or *that palate*; nor is it *pleaſant* to them that *loath it*, (perhaps) for that very reaſon, that it is *ſweet*. So *bitter* and *painful*, are not [ισοδυναμοῦντα] *two*

words for *one thing*. For *wormwood* it ſelf is not ſo *bitter*, but to *ſome* (I am ſure) it is as *pleaſant*. And our bleſſed *Saviour* did even *thirſt* after his *ſufferings*, he *deſir'd* even with *longing* to *drink* the *Cup of aſtoniſhment*, when it was in order to our *Injoyment*. I ſuppoſe it doth appear, by what hath hitherto been ſpoken, that thoſe *Reſemblances* of *pleaſure*, which the wicked *ſuppoſe* to be in *ſin*, are *verily* and *indeed* in their *ſuppoſal*: and their *ſuppoſal* being *falſe*, infers their *pleaſure* to be ſo too. Even *ſome* kindes of *ſinners* hate *ſome* kindes of *ſin*; which could not be, if *ſin* were *pleaſant* preciſely conſidered in *it ſelf*; becauſe *no kinde* of *pleaſure* can be poſsibly the *object* of a *wicked* mans *hatred*. From whence it follows, that all the *Being* of ſuch *pleaſure* is [ἐν τῷ πρὸς τὶ] in an *arrant relation*, to *him*, and *him only* that ſo *accounts* it. And

Mat. 22, 15.

Sect. 26. Thirdly, whereas it is ſaid in the *objection*, that [*ſinful pleaſures*, or the *pleaſures of ſin*] are *phraſes that paſs over all the world*, and are frequently uſed in *holy Scripture*; to that I anſwer, that there is nothing more common, as well amongſt *Divine*, as *human writers*, then to give the Names of things to their *Appearances*. And to expreſs things

Zach. 11. 17.
Job 13. 4.
1 Cor. 8. 4, 5, 6.

ſo,

ſo, (not only as they *are*, but) as they are *commonly accounted: one* example of which will ſerve for *all*. For the very ſame *Apoſtle*, in the very ſame *place*, ſaith, *an Idol is nothing*, and that there *is but one God*; and yet he ſaith too, that *there be Gods many*, and *Lords many*; that is to ſay (as he there *explains it*,) there are thoſe that are *called Gods*. Thus the *Impoſtors* in the *old Teſtament* are *every* where *call'd Prophets*; but it is only [κατὰ φάσιν] becauſe they did *affect* to be ſo *accounted*. So in *ſin* there are thoſe that are *called Pleaſures*; *Pleaſures* there are that are ſo *accounted*; and ſo S. *Peter* hath *explained* it in *his ſecond Epiſtle and ſecond Chapter*, where ſpeaking of *ſenſual* and *carnal* men, he ſayes, they ſhall *receive the reward* of *unrighteouſneſs*, as *they that count it pleaſure to riot in the day time*. It was not *pleaſure*, according to its *inward intrinſique value*, but only according to their † *account*. And this is the reaſon that *wiſe* men *hate it*, becauſe it is but a *painted diſſembling pleaſure*. As an *Ape* is ſaid to be *ugliar* for being *like* a *man*, and a *Mearmaid* the *ugliar* for being *like* a *woman*, ſo *ſin* is the *ugliar* for *ſeeming pleaſant*, and its *pleaſure* the *ugliar* for *ſeeming handſome*, and its *handſomneſs* the *ugliar* for only *ſeeming*. In this it deſerves our *double hatred*; *one*, becauſe its

† 2 Pet. 2. 13. ἡδονὴν ἡγούμενοι.

its *face* is *ugly*; and *another*, beauſe it *wears* a *vizard*; *once*, we muſt hate it for being *filthy*; and *again*, becauſe it *mocks* us.

The Application. *Sect.* 27. By theſe *three Degrees*, I ſuppoſe, the *natural mans objection* may be well enough *anſwer'd*. And we may ſeaſonably conſider, what kinde of *profit* is to be *reaped* in the *inſtitution* of our *lives*, from the *Reflections* we are to make on what hath hitherto been ſpoken.

Sect. 28. And firſt let us conſider, that 1. if our ſins are ſo *unfruitful* in the very *Act of Commiſſion*, as that we *really ſuffer*, and but *fictitiouſly enjoy* them, we have reaſon to *hate ſin* for *ſins ſake*, though it were not attended with *Death*, and *Hell*. If we compare 2 *Sam.* 12. 10, 11. with *Pſal.* 51. we ſhall finde that *David* reckon'd his *ſins*, as the *firſt*, and *ſecond*, and *third greateſt puniſhment* in *all* the *world*. He did not *firſt pray*, that his *Houſe* might be *delivered* from the *fury* of the *ſword*, or, that his *wives* might not be *violated* before his *face*, or that his *children* might not *rebel againſt him*; he paſt by theſe, as *temporal*, and *trivial puniſhments*; and (as the *tongue* is ever *tending* to that which is the *painfulleſt* and moſt *aking tooth*,) he cried out upon *his ſins*, *his ſins*, *his ſins*, (*three times* in a *breath*,

breath, Pſal. 51. 1, 2.) as upon ſo many *Devils* that *haunted* him, and would not ſuffer him *to reſt*. Let us pray therefore, with *David*, not ſo much to be delivered from thoſe *temporal judgements*, which God may denounce by any *Nathan*, as from the *filthineſs* of *ſin*, of which thoſe *judgements* are but a *reaſonable effect*. Whatever our *puniſhments* may be for *ſin*, let all our *out-cry* be upon our *ſins*. [O Lord, *according to thy mercy, do away our offences, waſh us throughly from our ſins*, and *cleanſe us from our Iniquities. Give us not up to our vile affections, let us not ſuffer the hainous things that we have done, do not correct us with our own wickedneſs, and however it ſhall pleaſe thee to puniſh for our ſins, O let not ſin become our puniſhment.*] *Such* ſhould be our *deſires*, not ſo much to be delivered from all the *other plagues* of *Pharoah*, as from (that which was *ſadder* then *all the ten*,) The *Hardneſs* of his *Heart*. There is nothing ſo *troubleſome* to an *ERMYN*, as to be *foul*; it will rather *die*, then be *ſullied*. And if we have *any* thing of the *ERMYN* in us, we ſhall *chooſe* to ſuffer *any thing*, rather then *ſin*. For as a *leaproſie* is the *fouleſt* of all *Diſeaſes*, ſo *ſin* is the *fouleſt* of all the *Leproſies* in the world. Tis ſo *infectious* a *Leaproſie*, that it *polluted* the *Body* of *Nature*, from the meaneſt *vegetable* that *grew* upon the *Earth*, to the very *Angels* that *dwelt*

in

Rom. 8. 21, 22. in *Heaven*. Under the *bondage* of this *Corruption*, the *whole Creation even groaneth*, and (as it were) *travelleth in pain*. Tis ſo *inveterate* a *leaproſie*, that it hath *run in a blood* (it is now) *almoſt ſix thouſand years*. For as a *great piece* of *Ordnance* does do as *real execution* at a very *great diſtance*, as an ordinary *Piſtol* doth *neer at hand*, ſo the *Leaproſie* of *ſin* in *Adams loins*, hath every whit as *foul* an *Influence* upon *us* who are the *lateſt* of his *Poſterity*, as upon *Cain* and *Abel*, the *immediate fruit of his body*.

Iſa. 64. 6. It is ſo *filthy* a *Leaproſie*, that it makes our very *Righteouſneſſes* as *filthy Rags*; and if our *righteouſneſſes* are *ſuch*, what then is our *unrighteouſneſs*? there is nothing *Concrete* that is *filthy* enough for a *Compariſon*, for 'tis the *worſt* kinde of *Filthineſs*, and that in the *Abſtract*. Laſtly, it is a *Leproſie* ſo very *hard* to be *cured*, that neither

Jer. 2. 22. *Sope*, nor *Nitre* can *cleanſe* us of it, it ſticks as faſt where it *catches*, as the *inſeparable Accidents* of a *Blackymoor*, or a *Brick*. It is ſo *riveted*, and *ingrain'd*. with the *craſis*, and *complexion*, both of *Body*, and *Soul*.

2 King. 5. 12. John 5. It is not *Abana*, nor *Pharpar*, nor the *River Jordan*, nor yet the *Pool* of *Bethſda*, no nor thoſe *waters* of *Marah* which *ariſe* from our *Hearts*, and *guſh* out at our *Eyes*, that can *waſh*

us

us from the *filthiness* of this *Disease*. If our *Tears* do not *arise* from a *love* of *him* whom we have *grieved*, and from a *hatred* of *our selves* for having *grieved* him, we may (like the *Pharisees* and *Simon Magus*) become the *fouler* for being *wash't*. Nothing can *cleanse* us from *this leaprosie*, except the *Blood* of our *Physitian*. No *Physitian* can do it neither, but *He* that hath *Health* at his *Disposal*, even the *Bishop*, and the *Sacrifice* of all our *Souls*, at once our *Shepherd* to *conduct*, and our *Lamb* to *expiate*. Our *Tears* must wash us *for* the filthiness of our sins, but his *bleeding innocence* must wash us *from* them. And if our *sins* do pollute us with *such* a *leprosie*, for the *Cure* of which the *only Physick* is the *Physician*, should we not hate them as well for being *filthy* in the *Act*, as for being *shameful* in the *Consequence* and *destructive* in the *end*? are we commonly so *nice*, as not to suffer a *little spot* in our *garment*, a little *mustiness* in our *vessel*, a little *dust* in our *chamber*? and shall we be such *slovens*, as to suffer *uncleanness* in our *Hearts*, the very *inmost* and *chiefest Room* of this *earthly Tabernacle* we carry about us? is not that *soul* very uncleanly, that washes her *hands* as white as *Innocence*, whilst her *noblest* part is *black* as *Hell*? if our *stomacks* are so *delicate*, and our *conceits* so *squeamish*, that it makes us *sick*, only to *look* upon an *ulcer*, which discovers it self

in

in any other mans *body*; how much *ſicker* ſhould we be, if we would look as *impartially* upon our *ſouls*, which (in the phraſe of the Prophet *Eſay*) are full of *wounds, and bruiſes*, and *putrifying ſores?* the *carnal minded* (I confeſs) are not † *offended* with that *ſtench*, which doth *ariſe* from the *Ordures* in which they *wallow*; and the reaſon is, becauſe thoſe *Ordures* are their *own*. But this I muſt ſay to all the world, that if we have not an *averſion* to the *Mire* of *ſin* (in the very *Act* of its *Commiſſion*) it is not becauſe *ſin* is not *filthy*, but only becauſe *our ſelves* are *ſwine*. And

Iſa. 1. 6.

† *Leures Ordures ne ſont pas ſales*, in proverbium abiit apud Gallos.

Sect. 29. This doth prompt us to a 2. *Second Conſideration*, that if our *ſenſes* are ſuch *deceitful*, and ſuch *deceivable* things, as to take all that *gliſters* in ſtead of *gold*, we have reaſon to *ſuſpect* and *diſclaim* their *Judgement*. Whatſoever they *bring us in*, either as *profitable* or *pleaſant*, we muſt *try* by the *Touch-ſtone* of ſound *Diſcourſe*, before we *ſuffer* it to *paſs* as † *Currant*. Shall the *Swine* ſay to the *Ermyn*, *I am happier then thou?* and

† ἐκεῖν τῶν μὲν ἀγαθῶν ἡ δύπη, τῶν δὲ μοχθηρῶν ἡ ἀπάτη. ἡ δόκιμον μὲν ἡ δύπη, κίβδηλον δέ τι ἡ ἀπάτη. Max. Tyr. Diſſer. 2.

urge

urge *experience* for its *proof*? and conclude the *Mire* to be *ſweet*, becauſe *it ſelf* is *delighted* to *tumble* in it? or ſhall the *Spider* and the *Toad* pretend *not* to be *poyſon*, becauſe *ſome* things *eat* them, and yet *fare-well*? or is *carrion* the *cleaner*, for being *deſired* by *Dogs* and *Crows*? no ſure. The *Beam* in our *Eye* is not the *leſs*, becauſe our *Eye* doth not *ſee it*. Nor is our own *Breath* the leſs *offenſive*, becauſe *our ſelves* do not *ſmell it*. Nor are our *Sins* the leſs our *puniſhments*, becauſe in a *ſtate* of *carnality* we think them *pleaſant*. We do not finde our lips *foul*, after our *rotten* and *putrid Talk*, but yet *God knows* they are *defiled*. Nor are the *Phariſees* the *leſs*, but the *greater ſinners*, for their *believing* that they are *Saints*. As *many things* receive their *greatneſs* (not from any thing in themſelves, but) from the *littleneſs* of the things that do *behold* them, and with which they are *compar'd*, ſo *ſin* ſeems *pleaſant* to them only that are *miſerable*, If *Nebuchadnezzar delight* to eat *graſs*, it is becauſe he is *transformed* into a *Beaſt*. For being *reformed* into a *rational creature*, he alſo findes a *Reformation* of all his *appetites*, and *deſires*. To *convince* our ſelves the better of the *Couſenages* of *ſin*, which preſents us only with *fugitive* and *lying pleaſures*, ler us *ask our ſelves*, as Saint *Paul* did his *Romanes*,

Mat. 7. 3.

Jer. 2. 35.

Dan. 5. 21.

τίνος

τίνα τότε καρπὸν; what fruit had we *then* in thoſe things, even *then* when we *committed* them? Have we not been *ſick* of *ſurfet*, in our very *ſacrifices* to *Health*? hath our *envy* made us *rich*? Or hath not our *Avarice* made us *poor*? Hath our Gluttony *increaſt* our *vigour*? Or hath not our *Intemperance* rather *decai'd* it? In the greateſt *merriments* we can *remember*, hath not our *laughter* provok't * *Tears*? Can we ſay we have been ſo happy, as to have been always the *worlds Favourites*? Or are we not rather to be *pitied*, though there were *no Hell*? If our caſe ſtands thus, (as I am confident it does) that we cannot *think* on our *Commiſſions* but with a *ſad Remembrance*, why then let that *Remembrance* become our *Preacher*; and fall we down as *Proſelytes* to our *own Experience*. Even *children* and † *fools* will be afraid of that *fire*, wherein they once have been *burnt*. Let us therefore beſpeak our next Temptation, as the *Orator* did his *ſtrumpet*, [*non ememus tanti pœnitere*] we will not *buy* our *Repentance* at ſo *dear a rate*. If the Devil ſels us *Miſery* at ſo *high* a *Market*, and puts ſuch *Exciſe* on our *unhappineſs*, that we

* Δακρύσειν γελάσασα apud Homerum à Philone citatum περὶ ἀποικίας. p. 322.

† παθὼν δέ τε νήπιος ἔγνω. Heſiod.

† *Cane ſcottato d'acqua calda, ha paura della fredda.*

we cannot *purchase* a *Damnation* but with the *mortgage* of a *Soul*, by way of *Earnest*, and at last with the *sale* of it; methinks that we who have *experience* of his *false wares*, should make a *holy conspiracy*, even to *bankrupt* his *Trade* of *sin*. If he will needs be *Trafficking*, let him turn wholly a *Turkish Merchant*, or make all his *Adventures* to the *Silly Indies*; for shame let him not boast, that his *best Customers* are in *Christendom*. Let him not *cheat* us (as *Tradesmen* use) by shewing us only the *best end* of the *Cloth*, but let us *examine* the *whole Piece*. Let him not *catch* us like *witless Fishes*, by *angling* for our *Souls* with *Baits* of *Pleasure* and *Sensuality*, but let us (who have *Reason*) always remember there is a *Hook too*. Let us not meditate on *wickedness*, as it *seems* in the *mouth*, as sweet as *honey*; but as it *is*, in the * *Bowels*, the *Gall* of *Aspes*. And

* Job 20. 12, 14.

Sect. 30. This doth lead us on, unto a *third Consideration*, that if *sin* doth bring with it no greater *Dowry*, (no not *then* when it pretends to be most of all *gainful*) men ought in reason to be *humbled* in the consideration of that which makes them *proud*, even their *prosperous Impiety*. I say, they should be *humbled*, that they have made so *ill a match*, and taken a *Serpent* into their *Bosoms*, which (like that in the *Fable*) the more they 3.

they *cheriſh*, by ſo much the *abler* it is to *ſting* them. Alas! if *mirth* were to be *meaſur'd* by the *loudneſs* of a mans *laughter*, *he* would be the *merrieſt man*, that is the moſt *Tickliſh*, in all the world. No, *that* man is the moſt *miſerable*, whoſe *happineſs* is derived but from the *ſpleen*, and *midriff*. He that *ſins*, and *ſins on*, and concludes himſelf *ſafe* becauſe he is *carnally ſecure*, is in as *lamentable* a *pickle*, as the *Pſalmiſt* was able to *wiſh* his *Enemies*, for *he* made it the *Top* of his *precedent* Imprecations, that his Enemies *might fall from one wickedneſs to another*. He had wiſh't *before*, that *their Eyes might be blinded, and that they might ever bow down their backs; that their Habitation might be void*, and that there might *be no man to dwell in their Tents*. But then by way of *aſcending* (as it were) to *the higheſt Round* of all the *climax*. *Let them fall* (ſaith he) *from one wickedneſs to another*, or, (as the *new Tranſlation*) *adde thou Iniquity to their Iniquity, and let them not come into thy Righteouſneſs*. He might have ſaid, Let them fall from *health* to *ſickneſs*, and from *ſickneſs* to the *grave*; Let them fall from *Riches* to *Poverty*, and from *Poverty* to *perfect want*. Let them fall from *glory* to *obſcurity*, and from *obſcurity* to *diſgrace*. But theſe he paſſed by, as ſo many [Ψυχρὰ, or] *cold expreſſions*. And made it the laſt *link* of his whole *chain*,

Pſal. 69. 26.

or

or *Hirmos*, of *Imprecations*, [*Let them fall from one wickedneſs to another, and not come into thy righteouſneſs.*] And therefore it is only by a *vulgar Catachreſis*, that any *ſinner* is affirm'd to be *proſperouſly impious*. It being as much as to ſay, he is *proſperouſly miſerable*, or *ſucceſsfully afflicted*. For to fall into *ſin*, is the greateſt † *adverſity* and *affliction* that can *befal us*, and 'tis a ſhame that *ſome Chriſtians* ſhould *apprehend* this *leſs* then *many Heathens*, it having been ſaid by *ſome* of *them* (and the *Pſalmiſt* himſelf could have ſaid no more,) that any man, if he is *wicked*, is in perfect * *Adverſity*, *although he proſpers*; and ought to be *publickly lamented* with the *ſolemnity* of *mourning*, rather when he grows *wicked*, then when he *dies*. 'Tis true indeed, to *ſome men*, the very *heavineſs* of *ſin* doth make it ſeem *light*. (like *Milo* with his *Bull* which he had carried from a *Calf*,) they are ſo *accuſtomed* to the *Burthen*, they do not *feel it*. But when *Chriſt had laid upon him the Iniquity of us all*, 'twas ſuch a *load* as *preſt him down to the loweſt pit*, to

† *Il poter, e il voler far male, è gran miſeria.*

† ἄνθρωπος δυσυχής ὄστιν ἀπολωλεκὼς τὸ ἀγνωμον, τὸ πιστὸν, τὸν σωσελθόντας θρλωεῖν, εἰς ὅσα κακὰ ἐλήλυθεν, ἐχὲ μὰ Δία τὸν ἀποθανόντα. Arrian. lib. 4. cap. 5.

* ἀνὴρ πονηρὸς δυσυχεῖ κἂν εὐτυχεῖ. Moſchion.

Iſaiah 53. 6.

to the place of darkneſs, and the deep. He even *groaned* and *ſunk* under the *preſſure* of our *ſins.* And ſhall we *believe* our ſelves *happy*, when we make our ſelves *merry* even with thoſe *very ſins*, which *drew* from *him* that *ſweat*, that *blood*, thoſe *ſighs*, thoſe *tears*? ſhall we (according to the *cuſtome* and *courſe* of *this world*) even *laugh* at *that* which made him *cry*? ſhall we *ſport* with *irreligion* and *drole* away our *immortality*, and reckon *that* as an *injoyment*, which made *a Saviour* not to *cry* only, but to cry with * *ſtrength* too, (as if with his *cry* he would *burſt aſunder*) *my God, my God, why haſt thou forſaken me*? No, rather

* κραυγὴ ἰσχυρᾷ. Heb. 5. 7.

Sect. 31. Let us deſcend unto *a fourth* 4. *Conſideration*, that if *ſin* is ſuch a *filthy*, and (which is more) ſuch a *painful* thing (to them whoſe *ſenſes* are not *benum'd*, and ſo *paſt feeling*,) it ſhould be matter of *comfort* to them that *ſuffer*, meerly becauſe they will *not ſin.* He that *loſeth* his *eſtate*, by *holding faſt* his *Integrity*, ſhould remember how *much* he hath *ſav'd* by parting only with a *little.* As when *Mariners* in a *Tempeſt* do keep their

Job 2. 3. *Fear not, my Son, if we are made poor; for thou haſt much wealth if thou fear God, and depart from all ſin, and do that w^ch is pleaſing in his ſight.* Tob. 4. 21

their *veſſel* and their *lives* from being *ſhip-wracke*, by *caſting* their *fraught* into the *ſea*, they are wont to *applaud* their *good Fortune*; and know not how to be *ſorry that* they fare no *better*, they are ſo *hugely glad* that 'tis *no worſe*. The *farther* any man is *baniſh't*, becauſe he will not *violate* a *tender Conſcience*, by ſo much the *neerer he* draws to a * *better Country, that is, an heavenly.* He that is thrown into a *Dungeon* for refuſing to be a *principal*, or an *Acceſſary* in *ill*, ought to *ſmile* upon this *little thraldom*, becauſe of the *greatneſs* of his *eſcape*. If a man hath a *project* to *keep* his *Fortune*, and the Divel *another Project* to *get* his *ſoul*, it is not *he*, but the *Divel*, that is *defeated*, in caſe he *let go* his *fortune*, to hold his *ſoul* ſo much the *faſter*. Let *others* therefore *ſuffer* their *ſad enjoyments*, (the *pleaſures of ſin for a ſeaſon*) whilſt *we* (with *Moſes*) do rather *choſe* to *enjoy our ſufferings with the people of God*. For if *ſins* were not worſe then all *other ſufferings*, ſure *Chriſt* had not *ſuffered* to * *ſave us from them*. And how much ſoever ſome *mad men* do *love* their *ſins*, and as *loath* as they are to *part* with them, and as *angry* as they are with their *Reprovers*, (who endeavour to *deprive* them of *thoſe Diſeaſes*) our *bleſſed Saviour* thought he did them a *Curteſie*, when he came

* Heb. 11, 16.

Heb. 11. 24, 25.

* Mat. 1. 21.

† Tit. 2. 14. came to *redeem them from* † *all Iniquity*. What a *refreſhment* therefore ſhould it be to ſuch as *dare ſuffer*, becauſe they *dare not* and *will* not *ſin*, that of *two great evils* (whereof the *one*, or the *other* is *unavoidable*,) they have the *grace* and the *diſcretion* to *choſe* the *leaſt?* as, rather to be *baniſh't* from *wife* and *children*, then from the *preſence* and *favour* of *Almighty God*. Rather to be *troubled* with *fightings without*, then to *loſe* their *peace within*. Rather to be *caſt* into *Bonds* and *Priſon*, then to *carry* their *Bonds* and their *Priſon about* them. Which needs *they muſt* that are *ſold under ſin*. The *great King David* was only *mortgag'd*, and ſeem'd to be but in *danger* of being *ſold*, and yet he was a *Priſoner* upon his *Throne*. And however he had the *liberty* to *go* whither he *pleaſed*, yet, in the *bitterneſs* of his *ſoul*, he made complaint of his *confinement*; that he *ſtuck faſt in the deep Mire* [of his *ſins*] *where no Ground was*, and *was ſo faſt impriſon'd that he could not get forth*; ſo far did his *miſdeeds prevail againſt him*. But

Rom. 7. 14.

Pſal. 69. 2, & 142. 7.

Pſal. 65. 31.

Sect. 32. It is time that we *advance* 5. unto *a fift conſideration*, that if the *Divel* is ſo *hard* a *Taskmaſter*, as to employ us in ſo much *drudgery* as hath been ſhew'd, our

our very *ill uſage* ſhould *help* to make us *change Maſters.* The very *hardſhips* of *ſin* ſhould make us *weary* of being *ſinners.* If *ſome* of thoſe *ſlaves* that love to be * *bored through the Ear* and cannot *endure the ſtate of liberty*, did but ſeriouſly *conſider* their *entertainment*, ſure a *little meditation* would make them *wiſer.* Let us obſerve how it *fared* with the looſe * *Prodigal in the Goſpel*, who followed the *ſwing* of his *giddy youth*, and knew no *obedience* but to his *Appetite*, and his *Will*; what (I pray) was the *fruit* of all his *riotous* living, but firſt to *feed ſwine*, and then to *feed with them?* the *beſt* of his *cheer* was but the *Husks* of the *Field*, & his *delicateſt ſauce* was but the *ſweat* of his *forehead.* Nor was this the *worſt* on't; for the *Courſeneſs* of his *Fare* was not ſo *irkſome*, as the *ſcarcity.* And whilſt his fathers *hired ſervants* had *bread* to *ſpare*, he only *browz'd* upon *Husks*, and yet was *periſh't* almoſt with *hunger.* In ſo much that at laſt, the very *unpleaſantneſs* of his *debauch* began to make him a *Convert*; the very *hardſhip* of his *ſin* did partly *diſcipline* him into a *Saint.* And comparing the *torments* of a *vitious liberty* with the *pleaſant tranquillity* of a *virtuous reſtraint*, he choſe rather, in *obedience*, to *labour* once more at his Fathers

* Exo. 21. 6.

* Luk. 15. Verſe 15.

Verſe 17.

Verſe 18.

Plough, then to dwell any longer in his *courſe* of *looſeneſs*. Now let us *open* this *Parable* of our *Saviour*, and we ſhall finde, in the *Application*, it contains the very *caſe* we have in *hand*. For the *Prodigal Son* is the *wilful ſinner*; His *going from his Fathers houſe into a far Countrey*, is the *forſaking* of *Gods path* and a *rambling* in the *way* that leadeth to *perdition*. His *waſting* of the *ſubſtance* which had been *given* him by his *Father*, is the *ſquandring* away of that *grace* wherewith *God* had *bleſt* him. His *feeding* of *ſwine*, is the *fulfilling* of his *Appetite*. His feeding *upon* ſwines *meat* (the *huskes of the field*) notes the *drineſs and hardſhip* which the *ſinner* finds in his *enjoyments*. His *periſhing* with *hunger*, (*no withſtanding* thoſe *Husks*,) ſhews the *hydropick property* of a *ſinful Appetite*. (The *proud* mans *honour* doth but make him the more *Ambitious*, the *rich* mans *treaſure* doth but make him the more *ſolicitous*, the *intemperate* mans *exceſs* doth but make him the more *thirſty*,) laſtly, the *melancholick reflections* which brought this *Prodigal* to his *father*, notes the *conſciences regret* which *inclines* the ſinner to *repent*, and the *manuduction* of that *repentance* which *returns* him to his *God*.

1. 2. 3. 4. 5. 6.

And now that my *Reader* (if he pleaſe) may *divert* and *recreate* his *wearied eyes*, before he

he goes forward to the ſecond *partition* of my *diſcourſe*, (which I may call the *middle Region* of the *body of ſin*) I will *haſten* out of the *firſt* by the very ſame *Door* at which I *entred*. For

Sect. 33. Since I have *endeavoured* to make *appear*, not only that the *puniſhment* of *ſin* is as *great* and *early* as the *pleaſure* of it, but that the *pleaſure* it ſelf is a kinde of *puniſhment*, (becauſe our *pleaſures* muſt needs *offend* us ſo far forth as they are *falſe*, and even our *realleſt injoyments* ſo far forth as they are *fugitive*;) ſince the *pleaſures* of ſin to a ſinners *Soul* are like *running waters* to a *channel*, (which whilſt it *poſſeſſeth* it *looſeth* too,) whoſe very *injoyment* doth make us ſenſible of a *want*, (for whilſt we *injoy* their *preſence*, we *want* their *permanence* and *perpetuity*,) and ſince the *greater* a *pleaſure* is, by ſo much the *greater* muſt be its *loſs*, (upon which it follow's that the *pleaſures* of ſin are *leſſen*'d by the very circumſtance of their *greatneſs*;) me thinks that very *little Rhetorick* ſhould be ſufficient to *diſſwade* us, from ſuch a very *unfruitful* and *unprofitable Acquiſt*. But 'twere well for the *ſinner* if *that* were *all*; 'twere happy for him if *unfruitfulneſs* were all the *fruit* of *thoſe things*. He doth not ſpeed ſo *well*, as to have but his *labour* for his *pains*. S. *Paul* might have *inquir*'d, not only *what fruits have you?* but

what *puniſhments have you not?* for beſides *thoſe puniſhments*, which (I have ſhewed) *keep pace* with *ſin*, there is a *puniſhment* which always *dogg's* it. *Sin* is ſuch an *unnatural unuſual Panther*, as beſides its *deadly clawes*, hath a *ſtinking Breath* too. It doth not *ſtab* our *perſons* only, but *breaths* a *cloud* upon our *Names*; not only *wounds* our *ſouls*, but our *reputations*. As it is really a *terrible*, ſo it is alſo a *ſhameful* object. And to make that appear, muſt be the *buſineſs* of

The Second Doctrinal Propoſition.

That *Sin* in its *firſt and immediate conſequence*, inſtead of yielding us a *Revenue* which might be anſwerable to a *painful* and (perhaps) a *chargable Purchaſe*, *brings us in* nothing but *ſhame* and *Confuſion of face*. What fruit of thoſe things, ἐφ' οἷς νῦν ἐπαισχύνεσθε; *of which ye are now aſhamed?*

CHAP.

CHAP. II.

Of the *ſhamefulneſs* of *Sin* in its *immediate conſequence.*

Sect. 1. THat there is a *ſecret* and *noble lovelineſs* in *vertue* (and by conſequence a *ſhameful ignominious turpitude in vice*) hath been alwayes acknowledg'd even by *thoſe* very *men* that are the *leaſt ſharers* in it, in that *Religion* it ſelf (moſt commonly) hath been the *Pander* to *vice*; and the greateſt *enemies* of *vertue*, have very *ambitionſly* made it an *Engine*, to give *credit* to their *Deſignes*. *Saul* excuſed his *ſin*, by bringing it to the *Altar*. 1 *Sam.* 15. 15. *Abſalom* cover'd his deſigne of *Rebellion*, with a fit of *Devotion* to *pay his vowes*. 2 *Sam.* 6. 6. one *Herod* will *adore* Chriſt, that he may kill him; another *Herod* will *murther*, for fear of being *perjur'd*. Even *thoſe* very *men*, of whom we have the *blackeſt character* that the *moſt eloquent Apoſtle* was able to *furniſh*, (though they were *covetous*, *boaſters*, *proud*, 2 Tim. 3. 2, 3, 4, 5. *bla-*

blaſphemous, diſobedient to parents, unthankful, unholy, without natural affection, truce-breakers, falſe-accuſers, incontinent, fierce, deſpiſers of thoſe that are good, traitors, heady, high-minded, lovers of pleaſures more then lovers of God,) had yet a faſhion and form of Godlineſs. And ſure it affords us *no trivial Argument*, to prove that *wickedneſs* is an *ugly* and *ſhameful* thing, that the *wickedeſt men living* affect to have it *believ'd* that they are *godly*. Even † *Sejanus* himſelf, whilſt he was yet but a *young courtier*, took care of nothing more, then to grow *famous* for his *integrity*. He knew that the way to make a *ſin well-favour'd*, was to make it *look vertuouſly*. And ſo intending to play the *Devil*, he was firſt to *perſonate a Saint*. And it is worthy our obſervation, that they who have been *guiltieſt* in the *Commiſſion* of *ſins*, have been *ſevereſt* commonly in the *puniſhment*. No man hates another mans *pride*, ſo much as the *ambitious*. No *Judge* is ſo forward to *ſentence a Thief*, as he who *himſelf* takes *Bribes*. No man is ſo *unwilling* to *put up* an *Injury*, as he that is *apteſt* to *offer* one. *Tiberius* (in † *Tacitus*) will be our *inſtance*. Who as he *loved* the *vertues* of *Germanicus*, whilſt he *envied*

† *Sejanus, incipiente adhuc potentiâ, bonis conſilis noteſcere volebat.* Tacit. Annal. l. 4. p. 116.

† Tacit. Annal. lib. 3. p. 85.

envied his *perſon*, and *lamented* his *Death*, though himſelf *procured* it, ſo he made the ſame *Piſo* to be the *ſubject* of his *inhumanity*, who *before* had been the *inſtrument*; he *hated* the *vitious* perſon whereas the *vertuous* he rather *envied*. So true is that of *Hierocles*, that the † *unjuſteſt Judge*, *if diſintereſſed in the cauſe, will give a righteous Judgement*; and when he doth otherwiſe, it is for love of the *Bribe*, & *not* of the *injuſtice*.

† Hierocles pag. 106.
ὁ ἄδικος ἐν οἷς μηδὲν αὐτῷ διαφέρει, κείνει δικαίως.

Sect. 2. Nay farther yet. The very *ſin* ſometimes doth ſo *out-look* the *ſinner*, that it *preacheth repentance*, whilſt it makes him *bluſh*. there is a *ſting* in his *conſcience* which makes him [αὐτοκατάκριτον] not only to *accuſe*, but to paſs *ſentence* upon himſelf. Juſt as † *Amaſis* the *King* of *Egypt*, when being accuſed of *ſacrilege*, and brought to the *Temple*, as to the *Touch-ſtone* of his *integrity*, he deſpiſed thoſe *lying* (though friendly) *Oracles*, which had *acquitted* him of his *Robberies*, and fell a *worſhipper* of *thoſe only*, whoſe *veracity* had *condemn'd* him. Such a *deſpiſed* thing is *vice*, and ſo *diſgraceful* a com-

† ὅσοι μὲν κατέδησαν φῶτα εἶναι, τέτων ὡς ἀληθέων ἐόντων καὶ ἀψευδέα μαντήια παρεχομένων, τὰ μάλιστα ἐπεμέλετο. Herodot. in euterp. c. 174. p. 157.

companion, that amongſt all its *Acquaintance* there is hardly any that will † *own* it. It hath many flatterers, but no *true friends*. *Many ſervants*, but *few* or *no Patrons*. For they that *take* it into their *Boſoms*, would ſeem to *throw* it out of their *Doors*. And when they *do own* it, it is ever under ſome *other name*. If any man purſues *vengeance*, 'tis under the notion of *Juſtice*. He, that loves another mans *wealth*, pretends *kindneſs* to his *perſon*. He that *hates* a mans *perſon*, avows an *enmity* to his *ſins*. And if *Rachel ſits* upon the *Teraphims* which ſhe had *ſtolne*, to what ſhould ſhe pretend, but to the *modeſty* of her *Sex*?

† ἑαυτὸν οὐδεὶς ὁμολογεῖ κακοῦργον ὤν. Moſchion.

Gen. 30, 34, 35.

Sect. 3, Were *ſin* a *creditable* thing, we ſhould not ſtand in *need* of making *excuſes*, or ſpeaking *lies*. Whereas we do *too often* make uſe of *both*, and finde it by *ſad Experience*, the unhappy *patrimony*, which our *firſt Anceſtors bequeathed* us, (at leaſt by their *Teſtament*, though not their *will*,) firſt to *ſin*, and then to be *aſham'd* of it. Poor *baſhful ſouls*! How did they ſeek for a *cure* from that which *wounded* them? and to *hide* with the *leaves* of a *tree*, what the *fruit* had *uncovered*? but they bewrayed the *nakedneſs*, as well of their *ſouls*, as of

of their *bodies*; and (in proportion to that) made them *Aprons* of *Excuses*, as well as of *Leaves*. Like *Agamemnon* in *Homer*, (who had been *deceived* by a *woman* too)

——ἐγὼ δ᾽ οὐκ αἴτιός εἰμι,
Ἀλλὰ Ζεὺς, καὶ μοῖρα, καὶ ἠερόφοιτις Ἐρινύς. Homer Il. τ. p. 347.

Adam had his *fate*, and *Eve* her *Fury*. *He* laid it upon *God*, and *She* upon the *Divel*. *The Woman which thou gavest me*, (said *Adam*,) and the *Serpent beguiled me* (said *Eve*.) This doth shew us the *Legacy* I just now spake of; which we have not *received* only, but so *improved* too, that whensoever we are *betrayed* to any *Nakedness* of *Soul*, you may reade the *Character* of the *Parents*, in the *Brow* and *Forehead* of all their *Children*. We are commonly as *backward* to reveal our *sins*, as we always are *forward* to make known our sickness; and less desirous to trust *God* with the *Diseases* of our *Souls*, then the *Physician* with those of our *Bodies*. Gen. 3. 13, 14.

Sect. 4. Nay farther yet. So ashamed are we to *own* our *sins*, (even at that very *time*) when we cannot choose but *acknowledge* them, that we are wont to lay our *faults* upon our innocent *constitutions*. We impute our

raſhneſs to our *choler*, our *lazineſs* to our *Flegme*, our *luſt* to our *hot arteries*, our *black deſignes* to *fits* of the *ſpleen*; and nothing more common, then to lay our *Drunkenneſs* upon our good *nature*. Such is the *ſad improvement*, as of our *ſins*, ſo of our excuſes too, that they ſerve (many times) not only to *hide*, but to *adorn* our *Nakedneſs*. The *Fig-leaves* are turned into *Cloathes* of *Scarlet*, and the *ſimple Apron* into *Apparel* after the *Mode*.

Sect. 5. Nay one ſtep farther. *Sin* hath ſuch a *Deformity*, ſuch an *unworthineſs*, ſuch a *Turpitude* in its nature, that it draws a *ſhame* after it, (I do not ſay upon the *ſtage*, but) *behinde* the *Curtains*; not in the openneſs of the *market* only, but in the greateſt *privacy* of the * *cloſet*. We are not *ſolitary*, when by *our ſelves*, in the cloſeſt *Retirement* that we can finde to *ſin* in, there is an *Eye*, and an *Ear*, and a *hand*, and a *Hand-writing*. We have a *Genius within*, as well as *without* us. [*a* σαυτὸν αἰσχύνεο as the *Pythagoreans* ſpeak] *a* certain *law* in *our Hearts*, which *vbraids* our *ſins* to us as ſoon as ever we have committed them.

† ἐν σκότῳ κἂν ἀιδρὰ πεφάσῃς, ὃ· πρὸ αἰσχυνῆ πεσῇ. Sophocles.

Pythag. In χρυσ. ἐπ.

Socrates,

Socrates expressed this by a Δαίμων ἐπίτροπος, called by * *Apuleius*, the *God of Socrates*, and † *Hierocles* by a phrase not much unlike it. Of which the only true meaning might possibly be this; That every *Rational Soul* is as a *tutelary Angel*, which though most times an *Accessary*, is yet always a *witness*, and though it often looks *undaunted* on [the τὸ ἀνόμαλον] the *obliquity* of our *Actions*, yet it cannot but be *ashamed* at [the τὸ αἰσχρὸν] the *filth* of them. Ashamed, that by our *lusts* we erect a *Temple* to *Flora*; ashamed, that by our *Envy* we *sacrifice* to *Mars*; ashamed, that by our *Gluttony*, we are *worshippers* of *Ceres*; and *ashamed* that by our *Drunkenness*, we *fall down* to *Bacchus*. First *ashamed* that by our *sins* we should become *Idolaters*, and then *ashamed* that those *Idolatries* should transform us into † *Beasts*. That by our *lusts* we should be *Satyrs*, that by our *envy* we should be *Serpents*, that by our *gluttony* we should be *Gulons*, and that by our *drunkenness* we should be *Swine*.

* *In ipsis penitissimis mentibus vice conscientiæ diversatur.* Apul. de deo Socr. p. 68.

† Max. Tyr. Diss. 26, & 27.

† φύλαξ οἰκεῖος καὶ ἀναπόδραστος. *apud* Hieroc. pag. 81.

† *Ferox Cani comparabilis, Avarus lupo, Insidiator vulpeculis, Iræ Intemperans leoni, &c.* Boeth. de Cons. Phil. l. 4. p. 148.

Sect.

Sect. 6. *Diodorus Siculus* obſerves, that the Feaſts of *Bacchus* were to be celebrated by *night*; and he gives this for the reaſon, becauſe their works of † *darkneſs* were utterly *aſhamed* to *ſee* the *day*. Yea, even *Jupiter himſelf*, though the greateſt *Patron* of uncleanneſs, and one whoſe *titulary Godhead* gave ſuch *Authority* to his *Vices*, was yet ſo aſhamed of his *Adulteries*, that *Diodorus* his *Mythologie* gives us two Inſtances of his *Baſhfulneſs*. Firſt, that he came to *Alcmena* the *wife*, in the perfect likeneſs of † *Amphitryo* the *husband*. And again, that he commanded the Sun to ſtand ſtill, and made a *Night* full *three-nights-long*. From whence a *Heathen* could infer, the *natural turpitude* that is in *ſin*, and the *natural ſhame* that follows *turpitude*. They fancied that *Jupiter* had a *two-fold will*, whereof the one was *ſecret*, and the other *revealed*. The *firſt* he was *aſhamed* of, but he publickly *avowed* the *ſecond*. By the one he was the *Author* of thoſe very *ſins*, which by the other he had forbidden.

† Διὰ τὸν ἀτιχῶλον ἐκ τῆς σωφροσύνης ἐπακολυθῆσαν. Diodor. Sic. lib. 4. p. 217.

† Ἀμφιτρύονι κατὰ πᾶν ὁμοιωθεὶς· τειπλησίαν τὸν νύκτα ἐποίησε. Id. ibid.

An Objection. Sect. 7. But *ſome* have been of ſuch *ſturdy Impudence*, of ſuch

ſuch *impregnable Foreheads*, ſo *fortified* and *held out* againſt all *Batteries* of *modeſty*, that they have not only *not bluſht*, but even *gloried* in their *Impieties*; and with as *great* an *Induſtry* have *uncovered* their *Nakedneſs*, as their *firſt Parents* were fain to *hide* it. The † *Carpocratians*, and *Nicholaitans*, and others mention'd by *Victorinus* in his *Tract de Continentiâ* (if that were *his*) were *open Advocates* for *ſin*; *as* that which *freed* them (ſaid they) from their *priſon* of *mortality*, and of which it was but *Carnality* to be *aſhamed*. The *Barbarians* in † *Thucydides*, and the *Ætolians* in * *Polybius*, were ſo *profeſtly theeves* and *robbers*, that they called themſelves by *that*, as by a *glorious name*; and even *laugh't* at the reſt of their *Græcian Neighbours*, for being ſo *ſimple* as to *accuſe* them. And it is ſaid in *ſome Hiſtories*, that *Pauſanias* murthered King *Philip* for no reaſon ſo much, as to be † *known* and *talk't* of.

† Iren. l. 1, c. 2. Aug. Tom. 4. p. 995. Tom. 6. p. 14.

† ἐκ ἐχοντὲς πω ἀιςχυνίλιν τὰτο τῷ ἔργῳ, φέρονθ' δὲ πὶ κὴ δόξης μᾶλλον. δη. λῶσι δὲ τῶν ἠπειρωτῶν τινὲς ἔπ κὴ νυῦ, ὃις κόσμ@ καλῶς τᾶτο δρᾶν, &c. Thucyd. l. 1. p. 4.

* λης δ' ὄντες σωιεχῶς τὴν Ελλάδα, ὧδ' ἀπολογίας ἔπ κατηξίεν τὲς ἐγκαλέντας. ἀλλὰ κὴ σφόδρα χαλεπὸν, εἴ τις αὐτὲς εἰς δικαιοδοσίας σφᾶς καλεῖτο περὶ τῶν γεγονότων. Polyb. l. 4. p. 285.

† τῷ Παυσανίᾳ χο-

He-

λάζοντις Ἑρμοκράτη καὶ κατὰ τὸν διατειχισμὸν πυθομένου, πῶς ἂν τις γνοίητο ἐπιφανέστατος, ὁ Σοφιστὴς ἀπεκρίθη, εἰ τὸν τὰ μέγιστα πρᾶξαντα ἀνέλοι· τῇ γὰρ τούτου μνήμῃ συμφερόντως ἔχειν καὶ τὸν τὸν ἀναίρεσιν ἀυτῶ ποιησάμενον. Diod. Sic. l. 16. p. 481. 482.

He was content that *poſterity* ſhould name him *Villain*, upon condition they did but *name* him; and though he ſhould rather have deſired that his very *grave* might have been *buried*, yet was he of their humour (even in *ſome parts* of *Chriſtendom*) who do not care to *blot* their *Names* out of *the Book of Life*, ſo they may *write* them in the *Chronicle*, or *leaves* of *Fame*. And as we *read* of *ſome*, ſo do we not *live* amongſt *others*, who ſin very *ſecurely*, and (as the world now goes) very *handſomely* too? So far from being *aſhamed* of being *guilty*, that they are rather *aſhamed* of *ſeeming Innocent*? And therefore talk of *Duels*, which they never *durſt fight*? and of many *debauches*, which never came to their *ſhare*? Is it not counted a *brave thing*, to be an *excellent villain*? and to *ſin gentilely*? You ſhall have a man *laught* at for being an *old-faſhion'd Atheiſt*, a *dull ſinner*, a *Bungler in iniquity*. And (as if *ſin* and *damnation* were become a *ſcience*,) *He* is not thought fit *company* for a *Gentleman*, that cannot *wanton* it, and *revel* it, and *ſwagger* it after the *Mode*; or that lives at *London*, and yet uſeth the *Country Aſſeverations*.

rations. He is unworthy the converſation of *gallant men*, who will *pocket* up an *Injury*; or take the *lie* any otherwiſe, then on the *point* of his *ſword*. *He* is the perſon (now a-days) to be moſt of all *aſham'd*, that picks a *quarrel* with his *company* as *inartificially* as a *Dutchman*; and is excluded by a *Proverb* from the *rank* of *Brave Perſons*, who hath not *fought* his *Duel*, or † *kill'd* his *man*. He is not that that they call *good company*, who cannot *talk profanely* with a *bonne grace*, and ſpeak *jeſtingly* of *Religion*, and now and then *drole* on an *Eccleſiaſtick*. For a *young gentleman* to be *ſtrickt*, and *conſcientiouſly ſcrupulous*, is counted as *unhandſom* and as *odd a thing*, as for an *ancient grave man to play* with a *Rattle and a Drum*. He that ſhall obey *Chriſts* † *Precept* of *turning* the *right Cheek* to him that *ſtrikes* him on the *left*, will appear more *ridiculous* to *ſome* perſons, then the *meſſengers of David miſus'd* by † *Hanun*; and be *hated* by *others*, a great deal more then a *High-way Thief*. He ſhall not be called *a great Chriſtian*, but rather *a great Coward*; and perhaps be *kickt* as a *pultron* out of *all civil company*. What *horrid ſins* will *ſome* commit, rather then *fail* in a piece of *gallantry*? and he ſhall be hooted at, as *an unpardonable Clown*, who will not

† *Il à tuè ſon homme.*

† Mat. 5. 39.

† 2 Sam. 10. 4, 5.

die

die a great deal *ſooner* for his *Miſtreſs*, then his *God*. If a *good Sermon*, or a *good friend*, ſhall reprove them for their *ways*, they cry out preſently, [*Tertius è Cælo cecidit Cato*] and that there is no *ſinner* to the *cenſorious*. They plead the *ſtrength* of *Temptations*, and the *frailty* of *fleſh and blood*. They ſay that ſuch and ſuch things are but the *Incidencies of youth*. ["Do not all men of Quality do thus "and thus? would you have us like no body? "are all men damn'd who do not live as ex- "actly as Divines would have them? muſt "we be ſo ſtraight-lac'd, and of ſuch tetrical "Conſciences, as not to recreate our ſelves "but according to Text? may not we that "have beauty, and youth, and wealth, and "honour, be allowed to live looſer then they "that want the good fortune of ſuch Tem- "ptations, and muſt live ſtrictly againſt their "wills?] So true is that *now*, which was ſo long ſince ſpoken by the *Prophet Zephany*, *The unjuſt knoweth no ſhame*.

Zeph. 3. 5.

Anſwered. 1.

Sect. 8. To this *Objection* thus *ſtrengthened*, as well by *Scripture*, as *known experience*, I give my *anſwer* by theſe *Degrees*. Firſt, that the *ſhamefulneſs* of *ſin* is not *annhilated* or *leſſened*, through the *ſhameleſneſs* of the *ſinner*; any more

more then *colours* become *insensible*, because *blinde* men have lost the *sense*, by which those *Qualities* must be *discerned*. *Shame* is still *shame*, even in those very men, who are so *shameless*, as to *glory* in their *shame*. *Phil.* 3. 19. There are some sorts of men (such as are mentioned in the *Objection*) who are as void of *modesty*, as *Dogs*, or *Horses*, because they are *degenerated* into a † *worse* kinde of * *Beasts*. *That* very *law* of their Creator which we commonly call *the law of Nature*, (and so the *characters* of *Reason* as well as *grace*) have been so utterly *effaced*, and *blotted out* of their *Hearts*, by the *corruptness* of *custom*, or *education*, or *both together*, that (like the *Sons* of *Carneades*) they have lost the *distinction* betwixt *right*, and *wrong*. They put † *bitter* for *sweet*, and *sweet* for *bitter*; and call *their* * *strength the law of Justice*. *Things* (however appearing in the *likeness* of *men*,) very unworthy to be *numbred* amongst *rational creatures*, but to be *ranked* (like † *Nebuchadnezzar*)

† Isa. 1. 3. Psal. 32. 9. Phil. 3. 2. Mat. 23. 33.

* ἀντὶ ἀνθρώπου λύκος γινόμενος, ἢ ὄνος, ἢ σφὴξ. Arrian. Epict. l. 3. c. 26. p. 426.

† Isa. 5. 20.

* Wisd. 2. 11.

τὸ κακὸν παρὰ φύσιν ἔστι. Hierocl in Carm. Pythag. p. 265.

† Dan. 5. 21.

with

with the † *Beaſts that periſh*. For *Vice* is a thing ſo much againſt *Nature*, (I mean *that Nature*, by which a man is much *better*, and *more excellent* then a *Beaſt*,) that *vertue* is nothing elſe but *Nature rectified*. And even this ſhews the *Excellency* of *Chriſtian Religion*, that it teacheth *men* to *live* like † *men*; not after the *fleſh*, but after the *ſpirit*; not (as *Children* of the firſt *Adam*) according to the *law* which is in the * *members*, but (*as younger brethren* of the *ſecond Adam*) according to *that law which* is in the *minde*. Now the men in *that Text* which is the *ſubject* of my *diſcourſe*, although they *had* been the † *ſervants of ſin*, were yet become *the ſervants of righteouſneſs*. And how *ſhameleſs* ſoever they might be *then*, yet *now* they *bluſht*; not that their *ſins* were only made *ſhameful* by *Tract* of *Time*, or were leſs *ſhameful* when *committed*, then when *repented* and *forſaken*; but becauſe they were *then* in a *ſtate* of *Brutality*, when they *yielded their members*

† Pſal. 49. 12, 20.

† Τίμων ἐπ ἦν ἄ. ἐγ. μισάνθρωπΘ, μὴ εὐ'εἰσκων μὴ ἀνθρώπως, ἐπ ἠ-δωίατο θηεία φι. λεῖν. Plato ad Phæd. Epiſt. Soc. 24. pag. 54.

* Rom. 7. 23.

† Rom. 6. 17.

as

as ſervants to uncleanneſs, but being the *ſervants* of *obedience*, and *yeilding their members unto righteouſneſs*, they were *recovered* into the *Dignity* and *Rank* of *Men*. It was *now* indeed, that *they* were moſt of all *aſhamed*, but it was *then*, that their *ſins* were moſt of all *ſhameful*. For Verſe 16. 18.

Sect. 9. *Secondly*, there is no man ſo *deſperately ſick*, as he that hath loſt *all ſenſe* of *ſickneſs*: becauſe he cannot either *deſire* that the *Phyſician* may be *ſent* for, nor *deſcribe* (when he is *come*) where his *malady* doth *lie*. Is not an *Apoplexie* or an *Epilepſie* a greater *ſickneſs* then the *Toothach*, though the *ſenſe* of this *later* is more *acute*? Did not God puniſh *Pharaoh* more *grievouſly* then *David*, becauſe the *firſt* was a *ſtupified* * *inſenſate Creature*, whilſt the *ſecond* did even *roar for the diſquietneſs of his ſoul*? He that *ſtrikes* me with a *ſwich* doth affect my *ſenſe* with greater *ſmart*, then he that with a *maul* doth *knock* me down into a *Deliquium*; yet is this *ſecond blow* the worſe, becauſe it is neerer to *deſtruction*. Sin (like ſome *poyſons* which lie *quietly* in the body, and only *kill* at *ſeven years diſtance*,) is the more *dangerouſly venemous*, 2.

* σύμφυτον ἕξεις, ὡς οἰκεῖον κακὸν, λελη-θότως βλάπτειν πε-φυκῦα, apud Hierocl. in χρυσ. ἐπ' p. 265.

mous; by *not being felt*. It is a dull way of arguing, that our *ſins* do * not hurt us, becauſe they are not an interruption to our *eating*, and *drinking*, our *ſleep*, and *laughter*. *Iſrael* was not the leſs, but the *more unhappy*, for having the *forehead of a* † *whore*, *And their conſcience ſeared with a hot Iron*. 1 *Tim*. 4. 2. And ſure our *miſery* muſt be the *greater*, if once our very *Sodom* become our *Paradiſe*.

* εἰ μὲν μὴ αἱ δια. νοιτόπις ὅπι ὑγιαίνει, ὑγιαίνει ἡδὲν ἧπλον. Plotin. l. 4. Enn. 1. περὶ δ' Δαιμονίας.

† Jer. 3. 3.

Sect. 10. Thirdly, by how much the leſs we *are aſhamed*, the *more* we *ſhall* be. For the *time* will come, when we ſhall *bluſh* at our *Impudence*; both *paſt*, and *preſent*. Our very *ſhameleſneſs*, Then, will help to aggravate our *ſhame*. We may ſay of the moſt impudent, that the conſequence of *ſin* is *ſhame*; as we ſay of the moſt *lively vivacious ſinner*, that the *wages* of *ſin* is *death*. There being nothing more common, then to ſay a thing *is*, which is *infallibly to come*. *Peter* himſelf was not *aſhamed*, until the *Cock* had *Crowed thrice*, but *then* he *went behinde the door*, and *diſſolv'd* himſelf into a *ſhower*. And (if we conſider his *Crucifixion*) he expreſt the *ſhame* of his *denial*, in *Tears* of *Blood*, as well as *Brine*. It was for *Nine Moneths* together,

ther, tht *David himself* lay in *sin*, and was not *ashamed*; but yet at *last* he was *covered with the* * *shame of his Face.* So *long* had he cast his sin *behinde him*, but after the *message* of *Nathan*, his *sin was ever* * *before him* (as it were) *staring* in his *Face*, to make him *Blush*. It was above *twenty years* together that the *brethren of Joseph* were not *ashamed* of their *cruelty*, but at last it *stood before them*, and made them *blush*. They were impudent in *Canaan*, where the *sin* was committed, but yet the *shame* of it *pursued* them as far as *Ægypt*. Our *Romans* here in the *Text* were not *ashamed*, until now that they were *converts*, of *those things* which they committed, even *then* when they were *servants* and *slaves* to *sin*. As the Apostle doth clearly intimate in the word, *then*, and the word, *now*; that relating to the seventeenth verse, and this to the twenty second. The *conscience* of a *sinner* is like the *weights* of a *Clock*; all is calm, and *at rest*, when *they* are *down*; but being wound up, 'tis full of *motion*. So when *conscience* is *down*, and *lull'd asleep*, by *carnal security*, we are apt to go *quietly*, and *insensibly* to *Hell*; we live *indulgently* in *sin*, without *shame*, or *scruple*, but when *conscience* is *awakt*, and *wound up* (as it were) by the *graces*, or *Judgements* of *God Almighty*, then it sets all

* Psal. 44. 15.

* Psal. 51. 3.

on

on *work*, the *mouth confeſsing*, the *Eyes weeping*, the *cheeks bluſhing*, the *hands ſmiting the boſome*, the *heart bleeding*, the *heart-ſtrings breaking*, and the *voice crying out* (with *curſed Cain*) *our puniſhment is greater then we can bear.*

Thus though *fools do make a* * *mock at ſin, yet the end of that mirth is heavineſs.* As when *a* † *hungry man dreams that he eateth, but awakes and his ſoul is empty, or as a thirſty man dreams that he drinketh*, but awakes *and behold he is faint*, ſo theſe *ſons* of *ſlumber* will finde at their *awake* too, that what they *ſow in glory*, they ſhall *reap in ſhame*. But

* Prov. 14. 9, 13.
† Iſa. 29, 8.

Sect. 11. 4. Fourthly, though this *anſwer* were *ſufficient* to ſuch as are mentioned in the *objection*, that they do but * *glory in their ſhame*, and ſhall *one day* be *aſhamed* that they are *not ſo*, yet there is *another ſhame* beſides *that* in which they *glory*, and (perhaps) at the *Inſtant* whilſt they are *glorying*. For even in * *laughing* (ſaith *Solomon*) the *Heart is ſorrowful*, which ſpeaks it but a kinde of *Sardonick laughter*, whoſe *mirth* is no *longer* then from the *teeth-outward*. There is a kinde of *lightning* call'd *fulmen terebrans*, which will *melt* the *ſword*, without the leaſt *Impreſsion* upon the *ſcabbard*.

* Phil. 3. 9.
* Prov. 14. 13.

bard. And *ſin* (like *that*) will *ſinge* the *Soul* with *confuſion*, though it leave no *bluſhes* upon the *skin*. For, († not to ſpeak of *God*, to whom their *thoughts* are as *legible*, as if they were *writ* upon their *foreheads*,) they have a *black Regiſter within* them, where their *ſins* are *written* in as *plain Characters*, as [* *Mene Tekel Upharſin*] upon the *plaiſter* of the *Wall*. *Belſhazzars countenance* had not been *changed*, nor had the *Joynts* of his *Loyns* been *looſed*, if the *thoughts* of his *Heart* had not firſt of all been *troubled*. The *Hand-writing* from *without* had not been *dreadful*, if the *Book* of *Conſcience* had not *opened* with a *Hand-writing* from *within* too. And ſure there is * not a *ſinner*, whoſe *ſins* are not *written* in ſuch a *Book*; which though it ſuffer him to be *quiet*, whilſt it is *faſt ſealed up*, yet when *God* (by *any means*) ſhall be pleaſed in his *wiſdom* to lay it *open*, he will finde ſuch *hideous*, but *legible Characters*, that as he cannot but *read* them (they are ſo *legible*,) ſo he cannot but *ſtartle in the reading* (they are ſo *hideous*.) O the *melancholy Intervals*

† ἐῶ θεὸν· ἑαυτῇς ἔχον ἡ τὸ σωτικὸν τος κειτήριον. Hierocles in χρυσ. ἐπ. p. 81.

* Dan. 5. 5, 25.

* *Nullum maleficium ſine formidine eſt, quia nec ſine conſcientiâ ſui.* Tertul. contra Marc. l. 4. 2. 17.

vals which they muſt needs *ſuffer*, who are fain * *to ſtretch themſelves on Couches, and to invent to themſelves Inſtruments of Muſick*, and *to drink Wine in Bowls*, and to *ſtudy* for new *methods* of *loſing time*, that by all theſe *Amuſements* they may *put far off the evil day*, and be as *unmindful* of their *own*, as of the *Afflictions* of *Joſeph*. † *There is no peace, ſaith my God, to the wicked*, [οὐκ ἔστι χαίρειν ſay the *Septuagint*] *there is no joy*. If there is any *without*, there is none *within*; for that which *ſeems* to be *Peace*, is nothing elſe but *Security*. And though they *ſee* not the *greateſt Enemy*, whilſt they are in the *Dark*, yet when it ſhall be *day* with them, they will *eſpy* the very *leaſt* too. The *ſoul* (ſaith *Tacitus*) is † *laſh't* with *guilt*, juſt as the *body* is *whipt* with *ſtripes*. And though the Emperour *Tiberius* (of whom he ſpeaks) had as *convenient* an *Impudence* as any *Tyrant* could have *wiſh't*, yet neither his *company*, nor his *ſolitude*, nor all the *Divertiſements* of his *Empire*, were able to *protect* him from thoſe *inward ſcourges*. A *Heathen Poet* could ſay, that to be *inwardly corroded* by the *gnawing*

* Amos 6. 1. 3, 4, 5, 6.

† Iſaiah 57. 21.

† *Ut corpora verberibus ita ſævitiâ, libidine, malis conſultis animus dilaceratur.* Tacit. l. 6. Annal. p. 56. *Nec fortuna, nec ſolitudines protegebant, quin tormenta pectoris fateretur.* Id. ibid.

Wolf

Wolf of a *guilty conscience*, is a *sharper punishment* then those,

[*Quas & Ceditius gravis invenit & Radamanthus,*] Juven. Sat. 3.

which were *supposed* to be *inflicted* in *Hell* it self. A more *ingenious*, and *wittier torment*, then any the *Devils* have *invented*. *Sins* are indeed such *horrid Furies*, that, as *Juvenal* was of opinion, there were no other *like* them, so † *Cicero believed*, that *after death* there were none *besides* them.

† Cicero in orat. in Pisonem.

And of *Judas* it is *certain*, that when his *sin* of *Treason* had been *punisht*, with that other *sin* of *Despair*, it made him so *weary* of his *life*, as to become his *own Judge*, and, as we read, his *own executioner*, and though it is not apparent, either by † S. *Lukes*, or S. *Matthews word*, that he *hanged himself*, (as hath been thought by *men* of *great name*,) yet of † *Achitophel* there is not the *same reason* of Dispute. And sure those *Tortures* must be *strange* ones, which make men *hurry* themselves to *Hell*. As if the *worm that dieth not* were more *insupportable*, then the *fire that is not quenched*; and the

† ἀπήγξατο. Mat. 27. 5. ἐλάκησε μέσος. Act. 1. 18. † 2 Sam. 17. 23.

laſt (by way of *diverſion*) a *refrigerium* to the *former*.

Application. *Sect.* 12. Stand we here then a while in *contemplation* of our *ſins* And let us wonder at our *fillineſs* (or *phrenzy* rather) that we can poſſibly be *inveigled* by ſuch a *coſtly nothing*; the very *beſt* of whoſe *effects* is but *ſhame*, and *ſad Experience*. *Shame without*, in the *face*, or elſe *within*, in the *Conſcience*, *often* in the *confuſion* of the *one*, *always* (ſooner or later) in the *ſting* of the *other*, and moſt *commonly* in *both at once*. Now what a *Puniſhment* it is to be *aſhamed* (in ſo high a Degree as ſome have been) *they* can *beſt* of all tell us, who have not been *afraid* to *die*, meerly by being *aſham'd* to *live*. *Examples* of which we have in ſuch as *Saul*, and *Caſſius*, and *Hipponax*, and as many *others*, as would make one *weary* even to *name* them. It was denounced, as a *Judgement*, by God Almighty, againſt the *Chaldeans*, the *Syrians*, the *Moabites*, and the *Ammonites*, that whereas they * *Sowed Wheat*, they ſhould *Reap Thorns*, whereas they *put themſelves to pain*, it ſhould not *profit them*, and that they ſhould be * *aſhamed of their Revenues*. And this being the caſe of every *ſinner*, to *ſowe* in expectation of *profit*, or *pleaſure*, or *reputation*; and to *reap* nothing

* Jer. 12. 13.

at

at laſt beſides a *Crop* of *unfruitfulneſs*, of *vanity*, *vexation*, and *confuſion of Face*, (not to ſpeak as yet, either of *Diſeaſes*, or *Death* it ſelf,) methinks he ſhould be ſo *aſhamed* of his *Revenews*, as to *ſowe* no more *wheat* in ſuch a *Ground*, which he findes by experience, can *bring* him *forth* nothing but *thorns*, and *thiſtles*. We ſhould not *dare* to have * *fellowſhip with the unfruitful works of darkneſs*, even becauſe they are *unfruitful works*, and therefore full of *vanity*; unfruitful works of *darkneſs*, and therefore full of *ſhame*. *Full* of *ſhame*, that there is ſuch an *emptineſs* in *ſin*; and full of *ſhame*, that we pay ſo *dear* for it; full of *ſhame*, becauſe of the *filthineſs* of its *own Nature*; and full of *ſhame*, becauſe of the *nobleneſs* of *ours*. And from hence we may obſerve a double *motive* to make us *aſhamed of our Revennes*. For firſt,

* Eph. 5. 11.

Sect. 13. We ought to be *aſhamed*, that for ſo *cheap* a thing as *ſin*, we ſhould *pay* ſo *dear*; the *greateſt price* in the world for the *vileſt Merchandize*. It was objected againſt * *Job* by the *Divel* himſelf, that he *ſerved God for ſomething*. Meaning thereby, that he was only *religious* out of *by-reſpects*; that he only ſerved *God*, becauſe it was for his *turn*, for his *Intereſt*, and *Advantage*; which was to ſerve his God, not for

* Job 1. 9.

his Gods *ſake*, but for *his own*. How much an *uglier objection* (and *better grounded*) doth lie againſt *wicked* ungodly men, who *ſerve the Devil himſelf* for *naught*. It was the comfort of * *Hannibal*, in the *midſt* of all his *Diſaſters*, that although he was *worſted* by the *Romans*, yet he was never *outwitted* or *deceived* by them; he had not *fail'd* in any *part* of a *General*; nothing had been *loſt* for want of *Induſtry*, or *skill*: and ſo it was his *misfortune*, but not his *fault*. What an *alleviation* would it be of *our unhappineſs*, if we were able to plead as much? whereas it is not only for our *diſprofit*, but our *diſcredit* alſo (which ſerves to *double* our *vexation*) to be *cheated* in our *Adventures*; like *Babes* and *Idiots*, to give a *Talent* for a *New-Nothing*; and (which is yet a greater folly) to *pay* after the *rate* of a *Heaven*, and be *put off* with a *Hell*. Yea (which is the *greateſt ſhame* of *all*) we ſhall be very *cunning*, when 'tis *too late*. Like the *fooliſh General* in *Polybius*, we ſhall have our * [ὅκ ἂν ὠόμην, and our τὶς ἂν ἤλπισε τᾶτο γενέθαι;] *who would ever have thought of this?* when we put our hands into "the *cleft* of the *Rock*, we intended to *catch* "a *Fiſh*, and never *dreamt* of a *Scorpion*. When "it

* ἔσφαλε πολλάκις, ἐσφάλη δ' ὐδέποτε. Polyb. l. 10. p. 603.

* Polyb. ibid.

"it call'd us kindly by our *Names*, we only "took it for a friend, and did not *think* of a "*Hyæna*. Were it to do again, O how *cau-* "*telous* we would be? (like *Ulyſſes* in the "*Odyſſes*) we would *binde* our ſelves to the "*Maſt*, and *ſtop* our *Ears* "* with *wax*. We would "not *liſten* to the *voice* of "thoſe *Syrens*, but only "*look* upon the *claws*. When I ſay we ſhall *reflect* upon our *former ſins*, and reflecting ſhall *conſider*, they were * [ἀνθαίρετα πήματα as the *Pythagoreans* call them] ſuch *miſchievous gueſts*, as were not *welcom'd* only, but *ſent for*; that (like † *Huntreſs* in *Homer*) we ſhould be *murthered* with our own *Bowe*; or be *beheaded* (like * *Olofernes*) with our *own Fauchin*; or *hanged* (like † *Haman*) upon a *Gallous* of our own *making*; and that *Death* which is a *Haven* to all other *Creatures*, ſhould to *us alone* become a *whirlpool*; how *aſhamed* ſhall we be of our *expenſes* upon *ſin*? and how *aſhamed* of the *Revenues* which *ſin* hath *brought us*? how *aſhamed* ſhall we be of ſo

* κηρὸν ὑπὸ ῥῖνας μελιηδέα. Hom. Odyſſ. 12. p. 171.

* Pythag. in χρυσ. ἐπ.

† Hom. Il. pag. 21. 380.

* Jud. 13. 6.

† Heſt. 7. 10.

late a *wiſdom*, as ſerves not to *remedy* our *former ſottiſhneſs*, but the *more ſtrongly* to *reſent* it?

Sect. 14. Again, we ought to be *aſhamed*, that ſuch *noble Natures* as *ours* are, ſhould *ſtoop* to things ſo much *below* us. That we ſhould have ſo little *Reverence* and *conſideration* of our *ſelves*, as to lie *wallowing* in a *Mire*, which makes us *uncleaner* then any † *ſwine*; *uncleaner* whilſt we are *living*, and good for *leſs* when we are *dead*; that we ſhould *fall* by the *hands* of ſo *vile* an *Enemy*, as *ſin*; and that ſo *vile* an *Enemy* ſhould * *deceive* us into a *ſlaughter*; and that it ſhould deceive us in ſo *vile a manner*, as by *taking occaſion of the Commandments of God*; and ſo *work Death* in us by that which is *good*; this ſerves to make our *ſhame* the more *exceeding ſhameful*. It comes into my *minde* (what I cannot omit upon this *occaſion*) that when *Achilles* fell into the River † *Xanthus*, he was not ſo much *terrified* at the *grim face* of *Death*, as *troubled* at the *manner* of it. [ὡς μ᾽ ὄφελ᾽ Ἕκτορι πεῖναι--] *I would to God* (ſaid he) *I had been killed by Hector*

† *Fœdis, immundiſq; vitiis immergitur, ſordidâ ſuis voluptate detinetur* Boeth. de Con. Ph. l. 4.

* Rom. 7. 11.

Verſe 13.

† Hom. Il. 21.

Hector, that the *glory* of my *death* might have quitted the *Pain* of it. But to be *drowned in a River like a little Boy*, did seem a *Fate* much fitter for a *Narcissus*, then an *Achilles*; there was nothing in *Death* that seemed *frightful*, but the *shame* of it; and me thinks the remembrance of that in *Arrian*, [ὅτι Διὸς υἱοὶ ἐσμεν] that we are *Gods sons*, would strike *a shame* into us of being the *Devils servants*, *enslav'd* by *him* in the *Cords* of our *sins*, and *suffering* (as *Malefactors*) things so *unworthy* of our *Extraction*. We should so *blush* at *these chains*, as not to be * *ashamed* of any *other*. We should not be *ashamed* of such a *Poverty*, as makes us *ridiculous* in *some* mens *Eyes*, nor of the * *Gospel* and *Cross* of *Christ*, for which such *Poverty* is brought upon us. 'Tis for the *proud* to be *ashamed* of their *Ambition*; 'tis for the *cruel* to be *ashamed* of their *oppression*. 'tis for *them* to be *ashamed*, who do * *transgress*. *Shame* belongs only to *them*, of whom the * *Son of man shall be ashamed, when he cometh in the glory of his Father with the holy Angels.* If it were *possible* for a man that is called a *Christian*, to enter the *King-*

λιγαλέῳ θανάτῳ ὡς παῖδα ἁλῶναι.

* 2 Tim. 1. 16.

* Rom. 1. 16.

Psal. 119. 78.

* 25. 3.

* Mar. 8. 38.

dom of *Heaven* in the ſtate of *uncleaneſs*, *Chriſt* and that *Chriſtian* would be *aſhamed* of *one another*. *Chriſt himſelf* would be *aſhamed*, that one of his *Followers*, and *Diſciples*, one of his *members*, and *younger brethren* (as every *Chriſtian pretends* to *be*,) ſhould have *caſt* his *precepts* behind *his back*, yea even * *troden* them *under his foot*, yea even *crucified him afreſh*, and have *put him to an open ſhame*. How much more would *that Chriſtian* be *aſhamed* (to *ſee* and) to *be ſeen* by *thoſe pure eyes*? what a *Hell* would he *ſuffer* by his being even *in Heaven*? how would he call to the * *Mountains* to *fall on him*, and *intreat the Rocks* that they would *cover* him, that they would *hide him from the face of him that ſitteth upon the throne*, and *from the wrath of the Lamb*?

* Heb. 6. 6. & cap. 10. 29.

* Revel. 6. 16.

§. 15. But now (to draw to a *Concluſion* of this *ſecond part* of our *Exerciſe*, and to paſs over unto the *third*) if after all that hath been ſpoken, we are either ſo *daring*, as not to *fear* ſin; or ſo *uningenuous*, as not to be *aſhamed* of it; if we neither *tremble* at the *horrour* of being *wicked*, nor yet *bluſh* at the *unworthineſs*, I ſuppoſe it time to *ſhift ſcenes*, and to bring up *deſtruction* upon the *Theatre*. For the *Devil* obſerves a *decorum* in all his *Tragœdies*;

dies; and though the *whole* is *bad* enough, yet he reſerves the *great ſlaughter* for the *laſt Act*. *Unfruitfulneſs* and *ſhame* are but the *Introduction* of this *ſad ſtory*, not at all the *deſigne* of it. (meerly the *Earneſt* of our *ſervice*, and not the *wages*.) There were *blows* given in the *Prologue*, and *wounds* in every *ſcene*, but *death* it *ſelf* is in the *Cataſtrophe*, and muſt now be *repreſented* in

The Third Doctrinal Propoſition.

That though it might ſeem to be ſufficient to ſerve ſo *hard* a *Maſter* as *ſin*, and (beſides) to *receive* ſo *hard* a *Payment* as *ſhame*, yet the greateſt *arrear* of *Puniſhment* is ſtill *behinde*.

Τὸ γὰρ τέλος ἐκείνων θάνατος.
The End of thoſe things is Death.

CHAP. III.

The Deſtructiveneſs of ſin in its Concluſion.

§. 1. IF it is as *true* as it is *beleived* (by † *Tertullian* and * others) that if *Adam* had not faln out of *Innocence* into *ſin*, we

† Tertul. de Animâ cap. 52.

* ὅσις λέγει τὸν Ἀδὰμ τὸν πρωτόπλαστον ἄνθρωπον, θνητὸν γενόμενον ὅτως, ὡς εἴγε ἁμαρτήσει, εἴγε μὴ ἁμαρτήσει, τεθνηξόμενον ἐν τῷ σώματι, τοῦτέστιν ἐξελθεῖν ἐκ τοῦ σώματος μὴ τῇ ἀξίᾳ τῆς ἁμαρτείας ἀλλὰ τῇ ἀνάγκῃ τῆς φύσεως, ἀνάθεμα ἔστω *Concil. Carthag Artic.* 109. contra *Hæreſin Pelagii & Cæleſtii*, (p. 290.)

ſhould

ſhould all have been a kinde of *Enochs*, and have paſs'd to *Heaven* not by a *death* but a *Tranſlation*, then hath *ſin* committed on us a *threefold murther*. For the very *commiſsion* of our *ſins* is the *death* of *grace*; the *effect* of our *ſins* is the *death* of *Nature*; and the *end* of our *ſins* is that *death* which hath *no End*. To which I might have added that *Civil death* which we are truly ſaid to ſuffer in *the embaſement* of our *condition*, our being *outlaw'd* and *baniſht* from our *Native Paradiſe*. But, to paſs by *this* as being a *death* but *metaphorical*, *Three formal deaths* we finde that *ſin* hath inflicted on us. The *one external*, which is that of the *Body*, (to wit) the *death of Nature*. The *other internal*, which is that of the *Soul*, (to wit) the *death of grace*. The third *eternal*, which is that of *both*, (to wit) the *death which never dies*. And though the *death* in the *Text* is meant eſpecially of the *laſt*, yet ſomething I ſhall ſpeak of each of theſe in particular. And that being done, I ſhall deſire the Reader to joyn with me in the *conſideration* of the *whole*.

§. 2. Firſt, I ſay, *ſin* was the *cauſe* of the *death* of *nature*, *the diſſolution of our bodies*. Which, by continuing *innocent*, might have proved *immortal*. For that *denuntiation* of God Almighty

The Death of Nature.

mighty againſt our Grandfather *Adam*, and, in him, againſt *us*, [† *Duſt thou art, and to duſt thou ſhalt return*] ſeems directly to be pronounced by way of *puniſhment* or *revenge*; which could not have taken place in a *ſtate* of *Innocence*. For as where no *Law* is, there can be no *tranſgreſſion*, ſo where no *tranſgreſſion* is, there can be no *puniſhment*. And therefore ſaid the *Author of the book of wiſdom*, † *God made not death, neither hath he pleaſure in the deſtruction of the living, but ungodly men with their words and works cali'd it to them.* So that *guilt* ſhould ſeem to be the *Mother* (if not of *mortality*, at leaſt) of *Death*; if not of its *Nature*, yet at leſt of its *neceſsity*. And but for *that*, we ſhould have been *ſnatcht* like *Elias*, or *tranſlated* like *Enoch*, or *vaniſh't* like *Moſes*, or *carried up* like our *Saviour*, or *rapt* like Saint *Paul, whether in the Body, or out of the Body*, we cannot tell, but *transferred* we ſhould have been, and that from a *Paradiſe* to a *Heaven*. Whereas no ſooner had *man* given *life* to *ſin*, then ſin *requited* him with *Mortality*; (I mean not only with the *aptitude*, but with the *neceſſary Act* of *diſſolution*.) and ever ſince, the *ſtroak* of *death* is become as *certain*, as the *day* of it *is doubtful*. The *oldeſt* man indeed may live till *to morrow*, but the *youngeſt man* alſo may

† Gen. 3.19.

† Wiſd. 1. 13, 16. Wiſd. 2. 24.

may die *to day*, and whether *old*, *or young*, we muſt *all die one day*. And

§. 3. How *ſad* an *effect* of *ſin* even this *natural death* is; (though much the *mildeſt* of all the *three*,) we may eaſily *conjecture* by our great *unwillingneſs* to *undergo* it. For to *preſerve* our ſelves from *this*, what kind of *hardſhips* will we not *ſuffer*? we are content that our *Body* ſhould be an *animated diſpenſatory*, a *ſhop* of *Medicines*, and undergo the *preſcriptions* of a whole *Colledge of Phyſitians*. *Bliſtrings*, *ſcarifyings*, and *Cupping-glaſſes*, *Launces*, and *Canſticks*, *purgings*, and *vomitings*, *ſweats*, and *ſalivations*, and even the real *torment* of *twenty deaths*, to avoid the meer *Pomp* and *Formality* but of *one*. In ſo much that * *ſome* have thought it *better* to *continue ſick*, then to *ſuffer* the *methods* of being *cur'd*; though to *eſcape* the *divorce* of *Soul* and *Body*, they are content not to *ſuffer* only, but to *buy* the *means* of their *Recovery*.

* κρεῖσσον ᾗ νοσεῖν, ἢ θεραπεύειν· τὸ μὲν ὅτι ἁπλῶν, τὸ δ' σωφάπει λύπη τε φρενῶν, χερσίν τε πόνῳ. Eurip. in Hip.

§. 4. There are *ſome* indeed who *breath* nothing but *ſtoiciſme*, and *ſpiritual-mindedneſs*, who can ſpeak *kindly* of *Death* in an *Eſſay*, and *entertain* it very pleaſantly upon the

tip

tip of their *tongues*. They ſay 'tis nothing but to *ſleep* in a *bed* of *Earth*; to be ſent out of a *priſon* into a *ſtate* of *liberty*; to be *delivered* out of a *Tempeſt*, and ſafely *landed* upon the *ſhore*, to *caſt off old cloaths*, that ſo the *ſoul* may be new *apparelled*. Thus they ſo *paint* o're *death* with their *fancies*, and make it ſo *lovely* with *ſimilitudes*, that you would think their *lives* were nothing elſe but their *ſelf-denials*, and that for *them* to *converſe* with *mortals*, were only a *caſt* of their *Mortification*. But now let one of theſe *Philoſophers* be caſt down upon his *death-bed*, and be told by his *Phyſician* that his *caſe* is *deſperate*, I believe he will *vouchſafe* to *accept* of a *Recovery*. He will indure a *little* more *watching*, before he goes to his *long ſleep*; will be content to *ſtand* a *little* longer, before he *lies down* in his *bed* of *earth*; try a *little* more of the *ſtorm*, before he *put in* at his beloved *Haven*; and *wear* his *old rags* a *little* barer, before he *flouriſh* it in his *Robes* of *glory*. I am ſure that, in a *ſhip-wrack*, *Ariſtippus* himſelf began to * *tremble*. But

ὐδὲ πελάτιλῶ ἂν τῦτο ἐθέμιλω, ἀλλὰ πάνλων κακῶν ἀνάπαυλαν.
Heliodor. l. 8.

* Aulus Gellius.

§. 5. There are another ſort of men, who (like the young *Aſiatick* in *Aulus Gellius*,) breath

breath nothing but *defiances* to their *day* of *diſſolution*: who having *youth* ſparkling in their *veines*, and *Beauty* dancing in their *faces*, do look upon death at ſo great a *diſtance*, that they count it not worth their *Anger*, much *leſs* their *fear*, & either confront, or at leſt *contemn* it. But (as the *Cock* in the *Fable* looking out at a *high window*, could *ſecurely* bid *defiance* to the *Fox* that was on the *ground*, whereas had the *Fox* been a *little neer*, the *Cock* would quickly have ſhewed him a *pair* of *wings*, ſo) let one of thoſe *Braves* but hear a *paſſing-Bell*, and viſit *him* for whom it *Toles*; let him be bound to *ſee* nothing, but thoſe *Gaſtly* and *wild looks*, thoſe *ugly Cramps* and *detortions* of the *mouth*, and thoſe *convulſions* of the *Fingers*, which are ſtill *catching* at the *bed-cloathes*; let him be bound to *feel* nothing, but the *languiſhing Pulſes* of that *gaſping creature*; let him be bound to *hear* nothing but thoſe *hollow groans*, and *ſobs*, thoſe *broken ſighs*, and thoſe *Ratlings* in the *throat*; let him be bound to *ſmell* nothing, but the *rotten breath* of thoſe *Putrid lungs*; let him be bound (by ſome *Mezentius*) to *dwell* by that *ſpectacle*, till the *daughters* of * *muſick* are *ſunk down*, the *Eye-lids half cloſed*, and the *Jaws fallen*; and then let him tell me what he thinks of that *ſin*, which brought forth the *puniſhment* of ſo *grim* a *death*.

* Eccl. 11. 4.

a *death*. When the *gallant Dueller*, or the *deſperate ſelf-ſlayer*, ſhall have *death knocking* at his *Pillow*, and be *breathing out* his *ſoul* he know's not *whither*, he will then begin to *act* the poor *old labourer* in the *Apologue*; who being ready to *ſink* under a *burthen* of *ſticks*, which by the help of his *three legs* he had carried but *half way* from the *wood*, he was ſo weary of *himſelf* as well as of his *Faggot*, that he let fall the *one*, and call'd on *death* to take the *other*. Death preſently came to him, and ask't him *what was his buſineſs?* why truly (repli'd the *decrepid Father*) I call'd you to me, to help to *eaſe* me of my *life*, but now you are *come*, pray *help me up* with my *burthen*. And this is juſt the *caſe* we are all *concern'd in*; For when we ſeem to ſee *death* at a *ſufficient diſtance*, (whilſt we are *ſtrong*, and *healthful*, and *death* we think a *great way off*,) we leave it to be *trembled at* by the *aged* and *the ſickly*, and ſtand no more in fear of it, then of a *Bug*, or *Mormo*. But let it draw a little *neer* us, let it ſend its *Harbinger diſeaſes* to take up *lodgings* in our *bodies* for its *grim Majeſty*, and we will commonly do more to keep our *lives*, then we would ever have done to *keep* our *Innocence*. If an *incurable* † *eye* ſhould then *offend us*, we would ſend for the *Chirurgion* to *pluck it out*; and chooſe rather to *live* with the *deformity* of *but one eye*, then to have

† Mat. 5. 29, 30.

have *two ſuch eyes* as would but ſerve to *light* us into the *Territories* of *darkneſs*. If a *gangreen'd foot* ſhould then *ſcandalize* us, we would ſend for the *Artiſt* to *ſaw it off*; chooſing rather to *halt* with the *continuance* of *life*, then to have *two ſuch feet* as would but ſerve to *lead* us into the *chambers* of *death*.

§. 6. If therefore a *Potentate* amongſt the *Heathen*, commanded a *Boy to awake* him *every morning*, with a [*memento mori*] *Remember O man thou art a mortal*; how much rather ſhould *we Chriſtians*, (if not like *Carthuſians*, as often as we *meet*, yet) as often as we meet in *Gods houſe*, have ſome *ſpiritual Remembrancer* to *ring* this *Saints-bell* in our *ears*, [*Remember O man, not ſo* much that *thou* art *mortal*, as that *ſin* is the *mother* of thy *mortality*.]

§. 7. Come we now from the *external*, to the *internal death*; from the *death* of the *body*, to that of the * *ſoul*; from the *death* of *nature*, to that of *grace*; which we ſhall finde to be a *puniſhment* far greater then the *former*. For *that* doth but carry us to the *grave*, wch is the *land of forgetfulneſs*; but *this* to *Hell*, which is the *Kingdom* of *deſtruction*.

The death of Grace.

* What is called *the body of ſin*. Rom. 6. 6. is called *the body of death*. (Rom. 7. 24.) in this reſpect ſhe that liveth in pleaſure is *dead* whilſt ſhe *liveth*. (1 Tim. 5. 6.) and men are ſaid to be *dead in treſpaſſes and ſins* (Eph. 2, 1.)

That

That deſtroys but the *material* part, which is common to us with *Beaſts*; but this the *intellectual*, which is common to us with *Angels*. *diſeaſes* are the *Executioners* of *that death*, but * *Divels* of *this*. In a word, were it not for this *ſecond death*, the *firſt death* might have had a *being*, but not a *ſting*. The loſs of *grace* and Gods *favour* is ſuch an *admirable puniſhment*, and the *twinges* of *Conſcience* that *attend* it are ſo *intolerable*, that many have *ruſh't* upon the *firſt death*, to eſcape the *torments* of this *ſecond*. It could be nothing elſe but the *ſenſe of ſin*, which made *Nazianzen wiſh* that he had *died in his mothers womb*, and ſo had been † *buried* before he was *born*. But this *example* is too *cold*, to expreſs the *terrors* of ſuch a *Conſcience*. What ſhall we rather think of *Cain*? who, when he had *murthered*, at *one blow*, a conſiderable part of *mankinde*, and therefore was *baniſht* from Gods † *preſence*, (that is to ſay, *from his favour*, he cried out with *horrour*, *My puniſhment is greater then I can bear*; or, (as the *Original* might be *rendred*) *mine Iniquity is greater then can be forgiven*. His *words* to me ſeem very *remarkable*. For he injoyed

* *Anima damnata continuo invaditur à Damonibus qui crudeliſſime eam rapientes ad infernum deducunt.* Hieron. ad Pannat. Mat. 5. 25. & 8. 24. Heb. 2. 14.

† Jer. 20. 17.

† Gen. 4. 13, 14, 15, 16, 17.

injoyed his *bodily Health*, was the *ſecond* man in the *world*, (a *mighty Empire*) he had a *liberty of Perſon*, *Wife*, and *Children* and *length of Dayes*, a *dwelling* and *Fortune* in the *land* of *Nod*, (in a word) he had *all*, that the men of *this world* are wont to *envy* and *admire*; Yet was he ſo afflicted with the *loſs of Grace*, and *Gods favour*, and with the *terrors of conſcience* which did *enſue*, that he was fain to *cry out*, *His puniſhment was a burthen too heavy for him to bear*. And the *double rendring* of his *words* do ſeem to afford us this *uſeful obſervation*, that *Puniſhment* and *Iniquity* are *terms convertible*, amounting *both* (in ſome caſes) to the very *ſame purpoſe*; that the moſt *intolerable* thing in the world is the *ſenſe* of *Gods anger*; and that a *puniſhment* is *then* too *big* to be *born*, when the *ſin* that *caus'd* it is too *big* to be *forgiven*. We finde that *Cain* indur'd a *Hell* upon *Earth*; for though *he* was not in *Hell*, yet *Hell* was in *him*; and that a *Hell* ſo full of *torment*, that (as *ſome* are of *opinion*, he *fear'd* his own *ſhadow*, when he ſaid in ſuch a *ſolitude*, that *every one would kill him* that ſhould poſſibly *meet him*, ſo *others* have *conjectur'd*, that) he went rambling about the world to *look out ſome body* that might *kill him*; and by the *curteſie* of the *firſt death*, ſo *diſpatch* him to the *third*, as he might thereby be *eaſed* from the *torments* of this *ſecond*. But *God* (ſaith the

the Text) *ſet a mark upon him, leſt any finding him ſhould kill him.* Which is as much as to ſay, that God *condemned* him to *live* the life of *Nature*, as being exquiſitely *puniſhed* by the *death of Grace.* And

§. 8. Upon ſuch conſiderations as theſe it is, that ſome are of opinion there is no *local hell*; nor any other *damnation*, then what ariſeth from the *ſting* of a *guilty Conſcience.* And though I am as far as any man, from * *beleiving* it to be *true*, yet cannot I deem it to be *irrational.* For what torments are there in thoſe *black Territories* wch we call *hell*, wch God cannot as eaſily inflict upon us from the *horrors* and *affrightments* of our own meer *fancies* and *imaginations*? have we ever *dreamt* of a *dying friend*: or elſe of *falling down* a *Tower*? c have we not *wept* as *really* at the *one*, and had as *real palpitations* of *heart* at the *other*, as if they *both* were as *real*, as they were *feigned*? or have we ever ſeen a *man in a burning feaver*, who being caſt after his *Paroxyſme* into a *violent ſweat*, hath (by the help of the *Delirium*) verily thought himſelf *boyling* in a *furnace* of *Lead*? or have we ever ſeen a man that hath been *diſtracted* with *deſperation*? who hath *created* to himſelf ſo many *terrible Deluſions*, that to eſcape his

*Rev. 5. 6. Luk. 16. 28.

c Κἂν μὴ νοσῇς, ἀλλὰ δοξάζῃς νοσεῖν, πάσχεις τὰ αὐτὰ τοῖς νοσοῦσιν ἀπειρία τε γίνεται. Eurip. in Hecuba.

d ταράττει ἡμᾶς ὰ τὰ πράγματα, ἀλλὰ τὰ περὶ τῶν πραγμάτων δόγματα. Epict.

his *Fancy*, he hath *hurried* himſelf to *hell?* and hath endeavoured to *fly* from his *imaginary devils*, by taking that *way* of *dying* which *real Devils* have *ſuggeſted?* it is not uneaſie to *infer* even from ſuch things as *theſe*, that if *God Almighty* were ſo pleaſed to *exerciſe* his *Omnipotence*, that *little thing* in the *body* which we call the *ſpleen*, and that *little thing* in the *ſoul*, which we call the *Conſcience*, would be abundantly *ſufficient* to make both his *Hell*, and his *Executioner*.

§. 9. But (that I may not be *too long* in that which is not preciſely to the *buſineſs* in *hand*) it is time that from this *ſecond*, *internal death*, I proceed to the *third*, the death *eternal*. The *firſt death* was but *natural*, the *ſecond* was but *moral*, but this *third* is a *myſtical* and *miraculous death*. I call it *miraculous*, becauſe it * *ſeems* at leaſt to *verifie* the *two parts* of a *contradiction*. It being a † *living death*, a *death* which *never dies*, a kinde of *mortality* that is *immortal*, the *end* of *ſin* which it ſelf is *endleſs*. And *ſuch* a *death* hath been *diſcovered* by *light* of *nature*. For

The Death after death wch never dies.

* φθορὰν ἄφθαρτον ἀδιώατον, καθά γε τὰς κοινὰς ἐννοίας, ἐπινοηθῆναι πότε. *vide* Stephanum Gobarum apud Photii μυριοβίβλ. p. 894.

† φθορὰ διαιωνίζουσα πάντες νομιζόμενον. ibid.

§. 10. As

§. 10. As the * *Pythagoreans* affirm'd of all *rational ſouls*, that they were [θεοὶ θνητοὶ] but *mortal Gods*, and therefore *capable* of a *death*, ſo they affirm'd withal, that they were [ἄφθαρτα ποιητὰ] *immortal creatures*, and therefore *incapable* of *a Corruption*. And though it ſeems to *contradict*, that the ſoul which *dies* ſhould notwithſtanding *live eternally*, yet the reaſon which they afford us will make it *Goſpel*. * *It doth not die* (ſay they) by a *ceſſation* of its *eſſence*, but by a *deprivation* of its *Divinity*; not by a *negation* of its *ſimple being*, but only of its *being* what it otherwiſe ſhould have *been*. So that the ſaying of S. *Auſtin* may be the *latin* for *Hierocles* his *Greek* [*Deus amiſſus eſt mors animæ, anima amiſſa eſt mors corporis*] *The loſs of God is the death of the ſoul*, the *loſs of the ſoul is the death of the body*; (and to theſe I may add, that) the *loſs* of *Heaven*, having *Hell* added to it, is the *death* of *both*. So that *the death* of which S. *Paul* ſpeaks, (when he calls it the *wages* and *end* of *ſin*) is not meant properly of the *firſt*, (that of the *ſoul only*,) for *this* we ſuffer in the *Commiſſion* of our *ſins*; nor properly of the *ſecond*, (that of the *body only*,) for this is but a *ſingle effect* of our *ſins*. But

* Hierocles in χρυσ. ἐπ. p. 13.

* ἀποθνήσκει τὴν θείαν ζωὴν ἡ ἀπὸ θεοῦ φυγή. Id. ibid.

But moſt properly of the *third* (that of *body* and *ſoul*) for this is the very *end* and *conſummation* of our *ſins*. And there is great *reaſon* for it.

§. 11. For, beſides that our *ſins* are [a *Chriſticidium*] a kinde of *murthering of Chriſt*, and ſo by the *Juſtice* of a *Talio* deſerve a *death*, it is agreable with reaſon, that the *puniſhment* in *one ſcale* ſhould hold ſome *conformity* to the *reward* in the *other*. Becauſe the *reward* of *repentance*, new *life*, and *perſeverance to the end*, is no leſs then an * *eternal weight of glory*, 'tis fit the *puniſhment* of the *contrary* ſhould bear *proportion*, (nor can the ſinner *complain* of any hard meaſure, ſince the *worſt that* can befal him is juſt according to his *choice*.) ſo that the *death* of the *ſoul only* will not be *anſwerable*, for that is but *temporary*; nor the *death* of the *body only*, for that is but *corporal*; but the *death* of *both*, which is *ſpiritual* and *eternal*. And though it may be here *alledged*, that 'tis agreable to the *goodneſs* of *God Almighty* to deal out the *puniſhments* of his creatures as much *beneath* their *deſervings*, as his *rewards above* them; yet if we conſider how *infinite* a *provocation* it is, to *deſpiſe* the * *riches* of an *infinite love*, an *infinite goodneſs*, an infinite *forbearance* and *longanimity*,

* 2 Cor. 5. 17.

* Rom. 2. 4, 5.

ganimity, (*enough* to have *led* the moſt *impenitent* to *repentance*,) we cannot chuſe but confeſs, that it doth *infinitely aggravate* the *guilt* of the *deſpiſer*, and ſo by conſequence the *condemnation*. Though *God* even in *judgement remembreth mercy*, and though his *mercy* delighteth to * *rejoyce againſt judgement*, upon *condition* of our *Remorſe*; yet to the *obſtinate* and *impenitent* there doth belong nothing *milder* then *Judgement without Mercy*. Which is not the *leaſt derogation* to the *compaſſionateneſs* of the *Judge*, but the *greateſt argument* of their *guilt* by whom the *forfeiture* is made; and who, by *abuſing* the very *Bowels* of *Compaſſion* it *ſelf*, have from an *infinite Patience* extorted *infinite Fury*; even *pulling* upon themſelves an *infinite meaſure* of *wrath* and *vengeance*; a *death* after *death*, which *never dies*. Beſides, the *ſins* of ſuch as are *rejected* and caſt by God into *Hell*, do not only receive their *aggravation* from the *infinity* of the *object* to whoſe *diſhonour* they are committed, and from the *means* of *grace* by whoſe *abuſe* they are committed, and from their own vaſt *number*, as well as *weight*; but from their *endleſs duration*, which every *final Impenitence* muſt needs *imply*. For as no man is puniſhed with *pains eternal*, but he that *never repenteth* (ſo as to *hate* and *forſake* his

* Jam. 2.13.

Leſa patientia fit furor.

his *evil way*) ſo he that *never repenteth* (even for that very reaſon) doth *ever ſin*. For he that *dieth* a *full and final Impenitent* doth not *ceaſe* to be *impenitent* becauſe he *dieth*. But his *Impenitence* doth *attend* him, and is *carried* with him *out* of the *world*. For *He* is properly to be called a *full* and *final Impenitent*, who hath ſo *filled* up the *meaſure* of his *Impiety*, and is become ſuch an enemy to *God* and his *Grace*, that he is *not* now *able* to *ceaſe* from *ſin*. And if God ſhould *permit* him to live *eternally* in the *fleſh*, his *ſins* muſt needs be *eternal*, as well as *he*. Nor is it his *vertue* that he is *mortal*; no, not a *leſſening* of his *guilt*, that his *ſoul and body* muſt one day *part*; for he is *willing* to be *immortal*; he would be *glad* to *live for ever* in this *preſent world*, that even in this *preſent world* he might be *able to ſin for ever*. Now is there any thing *fitter*, then that *he* who *never ceaſeth* to do the *evil of ſin*, ſhould alſo *never ceaſe* to *ſuffer* the *evil* of *puniſhment*? ſure he that *ſinneth* [*in ſuo æterno*, that is to ſay] without limits or *end of ſinning*, that is to ſay, without *repentance*, or *change* of *life*, deſerves not only a *painful*, but *endleſs Death*.

§. 12. If we *ruminate* a while upon the *torments* of this *death*, expreſſed † by *weeping and wailing and gnaſhing of teeth*, and by the ter-

† Mat. 13. 42. ch. 22. 13.

† Mat. 5. 22. Iſa. 30. 32. 2 King. 23. 10.

rible *alluſions* which are made to † *Tophet*, to the *ſhriekes* and *yellings* of *children frying* in the valley of *Hinnom*; and if we ponder another while upon the ſad *eternity* of

† Mark. 9. 44.

thoſe torments, expreſſed by the † *worm* that *never dieth*, and by the *fire* that is *not quenched*; and

† Rev. 14. 10, 11. ch. 20. 10. ch. 21. 8.

by the † *wine* of *Gods wrath powred out into the cup* of *his indignation*; by *fire* and *brimſtone*, and the *ſmoak of* the *torment aſcending up for ever and ever*; and if we *dwell* (in our *thoughts*) upon *the place* of

† Mat. 5. 25. Rev. 2. 11. Mat. 22. 13. ch. 13. 42. Rev. 21. 8.

thoſe torments, expreſſed by a † *priſon*, a *bottomleſs pit*, an *outer darkneſs*, a *furnace of fire*, and *Lake* of *Brimſtone*, (where *Impenitent ſouls* ſhall be *drowning* in *Flames*, but *never drowned*; and *burning* in *ſtreams*, but never † *burnt up* to *cole* or *cinders*;) and laſt of all if we *conſider* [*Supplicium damni*] what *unimaginable joys* are parted with, in a woful *exchange* for all thoſe *Torments*, how many *Hells* and *tormenters* are fetcht from *Heaven*, whilſt the *damned look up* upon thoſe *glorified ſouls*, whom (when

† τὸ καίεσθαι καὶ μὴ κατακαίεσθαι, φθορὰν δὲ ἄφθαρτον φθείρεσθαι. Steph. Gobarus loco ſupra citato.

(when they lived upon the *earth*) they did *deſpiſe* and *perſecute*; If (I ſay) we do *inſiſt* upon ſuch things as theſe, nor *haſtily ſwallow*, but *chew* and *taſte* theſe *bitter pills* of *contemplation*; we ſhall be *tempted* to *admire* how it is *poſsible* to be *damned*; how any *rational creature* can ever *thruſt* and *obtrude* himſelf into thoſe *dark Territories*, which (in their *primary deſigne* and *inſtitution*) *were prepared* (*not* for *men*, but) *for the devil and his Angels*. (As *Origen*, *Chryſoſtom*, *Euthymius*, and *Theophylact*, expound thoſe words of our bleſſed Saviour) The very *thoughts and Apprehenſions* of ſuch a *hell* as heretofore was invented by the *ancient Heathens*, was enough (ſaith * *Diodorus*) to make *them vertuous*, though they ſuſpected it to be but [ὑπόθεσιν πεπλασμένην] a very *Fable*, and *ſuppoſition*. For they conſidered with themſelves, that though they *knew* not by *experience* there was a *Hell*, they knew as little by *experience* that there was *none*. And ſo 'twas matter enough of *Terrour*, that there *was* a *Hell* for *ought they knew*. And they thought it *prudence*, to make ſure *proviſion* againſt the *worſt*. Now ſhall *we tremble* no more at the *certainty* of a *Hell*, then thoſe *leſs inſtructed Gentiles* at the *meer poſsibility*? if their *ſuſpicion* wrought more upon *them*, then our *confidence* upon us, our *faith* and our *preaching* are

* Diod. Sic. l. 1. p. 2.

both in *vain*. And if we only *ſuſpect*, what *they* did *ſtedfaſtly believe*, why do we *talk* of *Chriſtianity*? or *pretend* a *reverence* to the *Scriptures*? they that are not able to *juſtifie themſelves*, by their being ſo *malleable* under the * *Poets Diſcipline*, may yet riſe up in *Judgement* and *condemn* many of *us*, who are *leſs wrought* upon by the *Doctrine* and *diſcipline* of *Jeſus Chriſt*. Methinks if *goodneſs* cannot *allure*, yet the very *poſſibility* of *Hell* ſhould *fright* us; and *Heaven* at leaſt ſhould be our *Refuge*, if not our *choice*. But if we do as *really believe* the *Scriptures*, as we do *really profeſs* to do ſo, we ſhall not chooſe but *ſtartle* at the *appearance* of a *ſin*, a great deal more then at the *noiſe* of a *ſequeſtration*. We ſhall be much *more affraid* to do the *leaſt evil*, then to *ſuffer* the very *greateſt*. And becauſe it is likely that the *important Monoſyllable* (which we call) *Hell*, is *ſwallowed down* the more *glibly* by being taken in *whole*, and not *drawn aſunder* into its ſeveral *Ingredients*, I believe it would be uſeful for every creature, to *repreſent* it *impartially* unto *himſelf*, in the *grimmeſt*

* εἰ ἡ τῶν ἐν ᾅδου μυθολογία τῷ ὑποθέσιν πεπλασμένῳ ἔχουσα, πολλὰ συμβάλλεται τοῖς ἀνθρώποις πρὸς ἀσέβειαν καὶ ἀδικοσύνην. πόσῳ μᾶλλον ὠφελητέον τῷ πρέπειν τῆς ἀληθείας ἰσχύειν, τῆς ὅλης φιλοσοφίας οἱονεὶ μητρόπολιν οὖσαν ἐπισκιάσαι δυνάσθαι τὰ ἤθη μᾶλλον πρὸς καλοκαγαθίαν; Id. ibid.

grimmeſt particulars that he is able. For if, as often as we are *tempted* to any *known ſin*, and finde our ſelves in the *confines* of *Delectation*, or *aſſent*, we would *check* our ſelves with a *reflection* upon the *denuntiations* of *God Almighty*, and conſider *that ſin* as waited on by *death*, and conſider *that death* as waited on by *Eternity*, and conſider *that Eternity* with the *parallel Tortures* which keep *pace* with it, (when thoſe *Eyes* which *here* do *burn* with *luſt*, ſhall in that *bottomleſs Furnace* be *ſcortcht* with *Brimſtone*; when that *tongue* which *here* denied poor *Lazarus* a *cup* of *drink*, ſhall there *cry out* to *Lazarus* for a *drop* of *water*; when thoſe *ears* which *here* were us'd to wanton it with *Minſtrils*, ſhall be filled with nothing *there* but the *hollow groans* of *Devils*, and the *ſhrill ſcreeches* of the *damned*; when that *body* which here was *clothed* in * *purple* and *fine linnen*, ſhall be *enwrapt* in a *mantle*, at once of *darkneſs*, and yet of *flames*; when that *voice* which here was ſo much delighted with *detraction*, ſhall ſo *complain* of *torments* as to be *tormented* even with *complaining* too; when they that *here* were *deriders* of other mens *ſufferings*, ſhall be * *laughed to ſcorn, and be a reproach among the dead for evermore*, and ſhall *grin* with *Envy*, upon thoſe very *perſons* whom they *oppreſſed*;) me thinks

* Luk. 16. 19, 21, 24.

* Wiſd. 4. 18, 19, 20.

we ſhould need no other *motive* to *reſtrain* us from *ſin* which is the *means* of *death*, then the *frightfulneſs* of *death* which is the *end* of *ſin*. Me thinks we ſhould need no other *Sermon* to *dehort* us from our *Impieties*, then the bare *remembrance* of this *Aphoriſme* which is now *ecchoing* in our *ears*,

Τὸ γὰρ τέλος ἐκείνων θάνατος.
The end of thoſe things is death.

An objection.

§. 13. But there are *many* even in *Chriſtendom* who are unhappily *fermented* with ſeveral ſorts of *Leaven*, (to wit) of *Lucian*, *Diodorus*, *Epicurus*, and *Carneades*, *Socinus*, and *Origen*, who (amongſt them all) may make up an *objection* of theſe *degrees*. That either there is not a *Hell* at all, ſave in the *Fancies* and *Talk* of *Politicians*, who uſe it only as a *Tool*, to keep
2. the *world* in *awe* and *order*; or if there *is*, the *puniſhments* there are not *eternal*, but (after a certain *tract* of *years*) the *Di-*
3. *vels* themſelves ſhall be *redeem'd*; or if they *are*, it is very *had meaſure*, that ſo *infinite a puniſhment* ſhould *enter* into the world at ſuch a very *ſmall dore*, as the *eating a little fruit*, which was *beautiful* to the
Gen. 3. 6. *Eye*, and *delicious* to *the Palate*, and withall *deſireable to* make on *wiſe*, recommended

mended to *the woman* by a *wittier Creature* then *her ſelf*, and preſented to *the man* by a *new-married-wife*, juſt now taken out of his *Body*, and brought again into his *Boſom*; nay, it ſeems ſomewhat *harder*, 4. that for the *ſin* of *two perſons*, *Eternal Deſtruction* ſhould light on *All*.

§. 14. To which *objection* I *anſwer* by theſe *proportionable degrees* Anſwered. Firſt, that 'tis eaſier to *demonſtrate* 1. *there is a Hell*, (in the *affirmative*) then to *demonſtrate* (in the *negative*) that there is *none*. The former is *capable* of *proof* either from *reaſon*, or *experience*, whereas the *later* cannot be proved but by an *argument* leading *ad impoſsible*, from the *implication* of *contradictions*. As it is eaſier to prove that either the *Sun*, or the *Earth* doth *move*, *though* we *perceive* not the *motion* of the *one*, or the *other*, then to prove (in the *negative*) *againſt* the *motion* of *either*, *becauſe* we do *not perceive* it. The firſt may be proved *ab effectu*, but *not* the *ſecond*. And (were it of any *great moment* either to my *preſent*, or *future ſtate*,) I ſhould *ſooner conclude*, there is a *world* in the *moon*, then the *negative* to *that*, that there is *none*. Now were there *no other argument* to prove *there is a Hell*, then the † θεῶν δ' ὄνειδος τὰς κακὰς δαίμο-

† *proſperity* of the *wicked*

νεῖν. καὶ ζῶν ὁ φαῦλος καὶ θανὼν κολάζεται. Moſchion.

† εἰ ὁ θανὼν γῆ καὶ ἁδὲν ὢν κείσεται τάλας, οἱ ᾧ μὴ πάλιν δώσεσ' ἀνυφόνους δίκας, ἔρροις' ἂν ἀιδὼς, ἀπάντων τ' ἀσέβεια θνητῶν. Sophocl. ἐν ἠλέκτρᾳ.

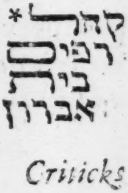
† καὶ γὰρ καθ' ἅδλων, δύο τελβὰς νομίζουσι, μίαν Δικαίων, χἀτέραν ἀσεβῶν ὁδὸν εἰ γὰρ δίκαιος καὶ ἀσεβὴς ἔξεσαν ἓν, ἅρπαζ' ἀπελθὼν, κλέπ', ἀποσέρει, κύκα. μηδὲν πλανᾶσθε ὅτι κἀν ἅδε κρίσις. Philemon in Comæd.

† *Verus deus omnia ſua ex æquo & prophanis, & ſuis præſtat; ideoque & judicium conſtituit æternum de gratis & ingratis.* Tertul. ad Scap. c. 2. p. 88.

in this *preſent world*, it were ſufficient to prevail with any *rational diſputant*. And prevail'd it hath in *all times*, even with all ſorts of people, not only *Chriſtians*, and *Jews*, but *Gentiles* too. Firſt *the Gentiles* concluded, (after the manner of S. *Paul*, 1 *Cor.* 15. 19, 30.) that there muſt be, of *neceſsity a judgement to come*, becauſe otherwiſe the beſt would be moſt of all *miſerable*; *Juſtice*, and *Piety* would be *frivolous* things, and we might *call the proud happy* (*Mal.* 3. 15.) It hath been to *me* a very *pleaſant obſervation*, that the *heathens themſelves* ſhould thus *argue* from the very *ſame Topicks*, with the *Prophets*, and *Apoſtles*, and Reverend *Fathers of the Church*. They ſay in *effect* with the Prophet *Jeremy*, that the *wicked* are *planted*, and have *taken root*, *they grow*, and *bring forth*, becauſe they *are prepared for the day of ſlaughter*. (*Jer.* 12. 2, 3.) they ſay *in effect* with the Prophet *Malachi*, that the

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workers of wickedneſs are ſet up, yea, they that tempt God are even delivered, becauſe there will be *a day* when men ſhall *diſcern between the wicked and the righteous, between him that ſerveth God, and him that ſerveth him not.* (*Mal.* 3.15,18.) they conclude in effect with the Prophet *David* (from the *good* things of the *evil*, and from the *evil* things of the *good*,) that *there is verily a reward for the Righteous, doubtleſs there is a God that judgeth the Earth.* (*Pſal.* 58. 11.) they infer in *effect* with the acute *Tertullian*, that becauſe God *diſpenſeth all the things of this world* in a *promiſcuous* manner to the *juſt and unjuſt*, there muſt therefore be an *after-reckoning* both with the *thankful and thankleſs party*, with thoſe that have *imployed* their *Talents well*, and with thoſe that have *abuſed* them. And (as the *Gentiles*, who lived *under* the *law of Nature*,) ſo the *Jews*, who lived *under* the *law of Moſes*, though their *puniſhments*, like their *Rewards*, were only propoſed to them as *temporal*, (they ſeeing *Heaven* and *Hell* only *darkly*, and as in *a glaſs*,) did yet beleeve an *immortality* as well of *Recompences*, as *of Souls*. They talkt of *Hell* by the *periphraſis* of the * *Congregation of Gyants*, and *the houſe of Deſtruction*. The word *Gehenna* in the New Teſtament, which is rendered *Hell*, is thought by *learned*



Criticks to be derived from *Hinnom*, that famous *valley* not far diſtant from *Jeruſalem*, where the *Iſraelites* committed that moſt *abominable Idolatry*, of ſacrificing their *children* to the *Devil* himſelf, expreſſed by * *making them paſs through the fire to Moloch.* Sounding *Trumpets* and *Timbrels*, and other *Loud-muſick*, becauſe although they had the *courage* to *kill* their *children* even by *burning them alive*, (as ſome Jewiſh writers affirm,) yet they had *not* the *courage* to hear them *cry*. Now *the good King Joſiah* by *condemning* that *place* to be the *ſink of all uncleanneſs*, and (for the prevention of *annoyance*) of *continual Burning*, made it ſo fit a *Repreſentation* of that *ſpiritual Hinnom*, (wherein, the *worm dieth not*, *and* the *fire is not quenched*) that after the Times of the *Captivity*, it gave the *uſual Denomination* to the *place* of *Devils*. So that the *Propheſie* in *Iſaiah* of the *great ſlaughter* of the *Aſſyrians*, (whereof a *hundred and eighty thouſand* were *burnt* to *aſhes* in that *valley*) may be applied by *us*, unto the *Territories* of the *damned*. * *Tophet is prepared of old, yea, for the King it is prepared*, (that is, in the prophecy, for the King *Sennacherib*,) *he hath made it deep and large*, the *Pile thereof is Fire, and much wood, the breath of the Lord like a ſtream of Brimſtone doth kindle it.* (*thus* Saint *John*

* Jer. 7, &c. 19.

* Iſaiah 30. 33.

John in the *Revelation* uſeth the lake † *Aſphaltites* to expreſs *Hell* by; it being a *Lake of Fire and Brimſtone, an everlaſting monument* both of the *ſin*, and *judgement* of *Sodom*, and *Gomorrah*, and the *other Cities of the plain.*) The *place of torments* after death was thus *obſcurely* revealed to them that lived under *Moſes*, until, from after the times of *Eſdras* when they ſpake more explicity concerning a general judgement, life eternal, and the puniſhments in Hell; but it is ſo *notorious* to *us* that are *under* the *law of Chriſt*, that I need not *adde* to the *deſcription* which before I *gathered* out of the *Scriptures*. The *Church* of *Rome* hath a *Tradition* (as eaſily rejected, as 'tis impoſed,) concerning four *ſtates of ſeparation*: whereof the *firſt* is *Limbus patrum*, which they aſſign to the *Patriarchs before* the coming of the *Meſſias*. The *ſecond is Purgatorium*, which they aſſign to *ſuch ſouls* as are not yet *quite pure*. The *third* is *Limbus puerorum*, in which they place the *ſouls* of *infants* not yet *baptized*. The *fourth Infernum Damnatorum*, which is the place of thoſes *wretches* that are *incapable of relief*. * Others have *exerciſed* their *Fancies* about the *place* of *Hell*, as they of *Rome* about the *partitions*. But *all* conclude there is a

† Revel. 19. 20.

* *Gehenna eſt Ignis arcani ſubterraneus ad pœnam Theſaurus.* Tertul. in Apolog. c. 47. p. 78.

Hell

Hell and that is *all* (in this place) that I *contend* for. Nor will I labour to *prove* a *Hell* by any ſuch *topical* ways of *reaſoning*, as may be rais'd from thoſe *aſtoniſhing prodigious* † *Mountains*, which inceſſantly *vomit up fire* and *ſmoak*, always *ſpending* themſelves, yet never quite *ſpent*. Perhaps I have ſaid, *more* then was *neceſſary*, *already*. For as he that cannot ſee the *ſun* by that *cleareſt light* w the *ſun it ſelf* gives him, will be *leſs* able to *ſee* it by *borrowing* the *help* of a *ſilly dim candle*; ſo he that *diſcerns* not the *truth* of this *Doctrine* [concerning a *death after death* which *never dies*] by the *bare Authority* of the *Scriptures*, will be *leſs able* to do it by *leſſer helps*. I wiſh that no man *living* may *ſo* call it into *debate*, as to *evince* it to *himſelf* by *ſad experience*.

† *Judicii perpetuitatem probant montes qui diſſiliunt & devorantur, nunquam tamen finiuntur. Quis hæc ſupplicia montium non judicii minantis exemplaria deputavit?* Idem de Pœniten. c. 12.

§. 15. Secondly, to the *error* of *Origen*, who was as *pious* a perſon as he was *learned*, and *miſled* into this *opinion* (not out of *kindneſs* to the *Divels*, but) from a *high conceit* of Gods *propenſity* to *forgive*; I need not ſay more then only this; that if there are *ſins* in *this world* which can * *never be forgiven in the world to come*, if as the † *tree falleth, juſt ſo it lyeth*, if the * *worm* that never

* Matth. 12. 31, 32.

† Ecclus. 11. 3.

* Mark 9. 34, 35.

never dies is *ſtill* to *feed* upon *ſomething*, and if the *Fire that is not quenched* muſt be *ſtill* for ſome *uſe*, and if *ſome* ſhall be *tormented for ever and ever*, and if none are *redeemable* from the *wages* of *Iniquity* who are not * *redeemed* from *Iniquity it ſelf*, then are the *Divels* and their *followers*, without the *means* of *relaxtion*, or *hope* of *end*. It was the opinion of the *Fathers*, for the firſt *three* or *four* * *Centuries*, that the *Devils* as yet are *not locally in hell*, (they are not *tormented* † *before their time*) but have their *Manſions* in the *Air*, where (according to * Saint *Judes verdict*) *they are reſerved in everlaſting chains under darkneſs unto the judgement of the great Day*. And hence the *chief* of them is called, † *The Prince of the power of the Air*. So that this is all the *priviledge* allowed the *Devil* and his *Inſtruments*, to have *ſome* reſpite *à parte ante*, but *none* at all *à parte poſt*, they have (in *compariſon* with the *future*) *their good things here* (as *he* ſaid to * *Dives*) but *hereafter* their *torments* are ſtill *beginning*, becauſe the *Worm* and the *Fire* do know *no End*.

Revel. 20, 10.

* Titus 2. 14.

* Hieron in Eph. 6.

† Luke 8. 28.

* Jude 6.

† Epheſ. 2. 2.

* Luke 16. 25.

§. 16.

§. 16. *Thirdly*, Nor is it any *hard* 3. *meaſure*, that ſo very *ſhort pleaſures* ſhould be *rewarded* with ſo very *long pains*. And that for the *reaſons* which I *intimated before*; as *firſt* becauſe that every *ſinner* hath his *option*. The *protoplaſt Adam* had ſet before him both *life* and *Death*, a *bleſſing*, and a *Curſe*, the *tree of immortality*, Gen. 2. 9. and the *tree of knowledge*. That he might *live* by the *firſt*, and not *periſh* by the *ſecond*, the *firſt* lay in *common*, and the *ſecond* was *inclos'd*. God *fen-* Verſe 17. *ced* the *tree* of *knowledge* (by which the *man* might be *hurt*) with a very ſtrict *precept*, as with a *Hedge*. [*Non manducabis, thou ſhalt not eat.*] And that he might not *break through*, that *Hedge* was *armed* with a *Threat*, as with a *Thorn*, *or Briar*. [*morte morieris, in the day that thou eateſt thou ſhalt ſurely die.*] now there is nothing more *rational*, then that a man ſhould be *ſatisfied* with ſuch a Judge, as doth only *puniſh* him with his *deſires*, by *giving* him that which he hath *choſen*; and *doth not afflict* † Lam. 3. † *willingly, nor grieve the children of* 33. *men*. He that *planteth a thorn*, ought not in reaſon to be *offended*, if † Matt. 7. it yield him *no* † *figs*. he that *ſowes* 16. nothing but *Tares*, cannot *pardonably expect* that he ſhall *reap* nothing but

but *wheat*. *Adam* therefore could not complain (in caſe that God had *requited* him with *all* the **fruit of his doings*,) if having *ſowed diſobedience*, he had *reapt damnation*; eſpecially having been *warned*, that of the *tree* which was *forbidden* he muſt not look to *gather* any more *comfortable increaſe*. And that the † *Goſpel* was *preached*, before the *law* was *publiſht*, and a *ſecond covenant* made with him ſo immediately after the *firſt* was *broken*, was meerly *Gods mercy*, not his *deſert*. Secondly, he could not complain of *hard meaſure*, whoſe *Rebellion* was to be *puniſhed* in *proportion* to the *reward* of his *obedience*; becauſe, if Adam had *not eaten*, he had *ſurely lived*, it was but *juſt* that if he *eat*, he ſhould *ſurely die*. Beſides. The *ſin* of *Adam* was no ſuch *trifle* as is pretended in the *objection*. For firſt, the leaſt *wilful ſin* hath the *whole nature* of *Rebellion* in it, as well as the *greateſt*. As the *whole nature* of *fire* is as *truly* in a *ſmall ſparkle*, as in the *higheſt Beacon* that can be *burnt*. *Secondly*, it had a *murthering influence*, (not more upon his *perſon*, then) upon his *poſterity*. And if it is *juſt* with *God Almighty*, to *puniſh the Fathers upon the children* by *temporal Judgements*; it is every whit *as juſt*, to puniſh the *Father for* the *ſin* of the

* Jer. 17. 10.

† Gene. 3. 15.

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children, when the Father is the *cauſe* of
4. the *childrens ſins*. *Fourthly*, *Adams ſin* was made *big* by the *littleneſs* of the *temptation*. Had God allowed him to *eat* of no *more trees* then *one*, he might have *long'd* for *variety*. But when he had the *liberty* of *all* but *one*, his *curioſity* and *intemperance* were ſo much the more *inexcuſable*. Is not that man a moſt *unpardonable glutton*, who being *bid* to *ſit down* to a *thouſand diſhes* of *meat*, riſeth up *diſcontented* for *want* of *one*? when God hath left us ſo many *lawful injoyments*, and *ſent us out* (as it were) into ſo *large* a *common*, how muſt it *aggravate* our *guilt* of *break-*
5. *ing forth* into Gods *Incloſure*? *Fifthly*, Adams *ſin* was much *heighten'd* (as by the *littleneſs* of the *temptation* he had *to ſin*, ſo) by the *greatneſs* of the *diſcouragement* which he had *from ſinning*: he could not *plead* in his *excuſe*, that he was not *provided* againſt his *danger* for want of *warning*; he having been *threatned* by God *Almighty*, (a very *little while* before his *eating*) that *in the day that he ſhould eat he ſhould die the Death*.

§. 17. *Fourthly*, As *Adam* himſelf
4. could not *complain*, ſo neither can his *of-ſpring*, of any *hard meaſure*. For what we *loſt* by the *firſt Adam* we have *offer'd* us by the *ſecond*. We *ſuffer* no *more* by an *im-*

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puted sin, then we *injoy* by an *imputed righteousness*. It is not so *great* a *rigour*, that we should *fall* by *another*, as it is a *mercy*, that by *another* we should be *justified*. As *more* was *given* to *Adam*, then to *us*, so of *Adam* was *more required*. Nothing *less* then *pure innocence* was expected from *Adam* by *God Almighty*, who yet is pleased to *accept of our sincerity*. It is no matter what *Talents* of *Grace* we *have not*, since we are *only accomptable* for what we * *have*. No *truth* shines clearer to me then *this*, that no man ever *hath suffered*, or ever *shall suffer eternal death*, for *no other sin* then that of *Adam*. It being *actually his* sin, and but *originally ours*, we cannot possibly be left without the *means* of *recovery* from the *punishment* due to *Adams sin*, which even *that very Adam* hath been *allowed*. It was a *slander* cast upon the *Father* of *Compassions* (in the *days* of † *Ezekiel*) that he *punished* the *child* for the *Fathers sin*. It is not the *method* of the * *righteous Judge of all the world*, to condemn the *righteous with* the *wicked*, much less *for them*. Indeed his *temporal inflictions* may very well be *promiscuous* in this so *fugitive and fading world*; but even for this very reason, they *cannot* be *so in the world to come*. He that had *mercy* upon *Adam himself*, (in whom *original*

* 2 Cor. 8. 12.

† Ezek. 18.

* Gene. 18. 25.

original ſin was *actual*, and in whom that *actual* ſin was *wilful*, and whoſe *Talent* of *Grace* was *enough* to have kept him in his *ſtate of integrity*,) cannot ſure have *leſs mercy* upon the *ſtill-born infants* which have any where *ſucceeded* from *Adams loins*; it being *utterly repugnant* to his *divine diſpenſations*, to condemn the *leſſer malefactor*, and to *forgive* the *greater*; to *puniſh* the *Acceſſary*, and *acquit* the *Principal*; or to *deſtroy* the *Infant* for that *original ſin*, for which the *Actual Commiſſor* hath had his *pardon*. Which as it ſerves for an *Antidote* againſt that *cruel and ſanguinarian opinion*, which doth *allot* to ſo many *thouſands* a *Fall* in *Adam*, to whom it doth not *allow* any *proportionable Priviledge* to *riſe* in *Chriſt*; ſo it ſerves for an *anſwer* to the *laſt part* of the *objection*. Which being done,

The Application.

§. 18. It is time that I proceed to the moſt *uſeful conſiderations* of what hath *hitherto* been *ſpoken*. And *firſt* of all let us conſider, that if *ſin* is *hemmed about* with ſo *grim* a *Retinue* of *effects* and *Circumſtances*, as hath hitherto been *diſcover'd*; with *worſe* then *unfruitfulneſs*, on the *right hand*; and on the *left hand*, with *ſhame*; *before* it, with *diſeaſes*; and *behinde* it, with *Putrifaction*; *over* its *head*, with the loſs of

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heaven; and *under* its *feet*, with the *pains* of *Hell*; we ſhould call up *all* that is *within* us either of *Choler*, or *revengefulneſs*, and place it *intirely* upon our *Tempter*, and our *ſins*. We ſhould be as *innocent* as we are *able*, even in *ſpight* to *him* that made us *guilty*. If *he* by *ſin* became *mans* * *Tormenter*, ſure *man* by *Grace* may become *his*. We may infer from that *Queſtion* made by the *Divels* to our *Saviour*, [* *Art thou come to torment us before the time?*] that our *integrity of life* is the *Divels Hell*. And as *ſin* is the *ſting* of *Death* by which the *Serpent* may *wound* our *Heel*, ſo we may ſay that *Repentance* is the *ſting* of *life*, by which a *Chriſtian* may *bruiſe* his *Head*. If we can be but *ſtrong* enough to ſubdue our *weakneſs*, (that is, our *ſins*,) the Serpent may *hiſs*, but cannot *bite* us; death may *bite*, but cannot *ſting* us: diſeaſes may *ſting*, but cannot *hurt* us. Would we know *how much* we ſhould *hate* our *ſins*? even juſt *as much* as we *love* our *lives*; which, but for *ſin*, we ſhould never have *forſaken*. And would we know *how much* we ſhould ſtrive *againſt ſin*? at leaſt *as much* as we do againſt *Death*; to which, but for *ſin*, we ſhould never have been *lyable*. Would we know *how much* we ſhould *value Grace*? even juſt as much as we *abhor damnation*; which, but for

* Matth. 18. 34.

* Matth. 8. 29.

grace

grace, we could never have *avoided*. And would we know *how much* we ſhould *covet repentance*? why juſt *as much* as we do *ſalvation*; which, but for *repentance*, (though not as the *Cauſe*, yet as the *neceſſary condition*) even the *paſsion* of our *Saviour* cannot *purchaſe* for us. I confeſs it is a *ſad*, but yet a *neceſſary* ſaying: for if men might be *ſaved* without *repentance*, (that is to ſay, without *amendment*, and *change of minde*,) *Heaven* would be but a *ſecond Hell*, an *Habitation* and *Aſylum* for *malefactors*. It is not a *pardon*, or a *reprieve*, that can make a *malefactor* to become *leſs guilty*; for then our *innocence* would be the *ehild* of our *impunity*; then which there is nothing can be more *abſurd*. It is *repentance*, or *Renovation* that makes a man *ceaſe* to be a *ſinner*. *Barabbas* was not the *more innocent* for his *Releaſe*, nor *Jeſus* the *leſs innocent* for being *ſentenced*. *Forgiveneſs* doth but free us from the *puniſhment* of our ſins, as *Reformation* from *ſin it ſelf*. And becauſe it is better to be *cleanſed* and *purified*, then only to be *pardoned* for being *foul*, God *intends* our *repentance*, a great deal *rather* then our *pardon*. And accordingly was *incarnate*, *firſt to ſave us from our ſins*, as from the *cauſe* of puniſhment, and ſecondly from our *puniſhment*, as from the *conſequence* of *ſin*. So ſaid * *Gabriel* to *Joſeph*,

* Matt. 1. 21.

* *Peter*

* *Peter* to the *Jews*, and † *Paul* to *Titus*, that he was *therefore called Jeſus*, & *therefore gave himſelf for us*, that he *might ſave us from our ſins*, that he *might redeem us from our iniquities*. When Saint *Peter* ſaid in his *Sermon*, [† *Repent and be converted, that your ſins may be blotted out*,] he takes it for a † *maxime* of *Chriſtian Doctrine*, that *Repentance* and *Converſion* muſt go *before pardon*, and that our *pardon* is granted in *intuition* of our *repentance*. So ſaid *Peter* before the Councel, that *Jeſus* was exalted to be a Prince and a Saviour, to give *Repentance* unto Iſrael and *Remiſſion* of *ſins*, *Act.* 5. 31. We muſt *ceaſe* from *ſin* to be free from *puniſhment*; and we muſt *do* that which is *good*, to be *rewarded*. Now becauſe that no † *unclean thing* can poſſibly *enter into* the *Kingdom of Heaven*, and that therefore our *bleſſed Saviour* came to † *purifie to himſelf a Peculiar People*, he is not an *abſolute*, but a *conditional Saviour*; a Saviour to *all*, upon *condition* of their *Repentance*; to *none*, *without it*. He *redeemeth* no man from *Hell it ſelf*, but whom he *redeemeth* from that *iniquity* which *leads* him *thither*. So that the conſideration of that *Death after Death which never dieth*, ſhould ſerve to put us upon a *ſpeedy* and *univerſal*

* Acts 3. 26.
† 2. 14.
† Act. 3. 19.
† Eph. 5. 5.
† Tit. 2. 14.

verſal Reformation of all our *lives*. For the forwarding of which,

2. §. 19. Let us conſider a ſecond time; that whatſoever the *beginning* of *ſin* may be, yet ſince the *end* of it is *Death*, we ſhould *begin* our conſideration with the *end* of ſin, and *end* our conſideration with its *beginning*. If the very *laſt* things were ſtill *firſt thought on*, we would rather *ſuffer* the *Death* of *nature*, then that which I call the *death of Grace*, becauſe it leads directly to the *Deprivation of glory*. It is the great *unhappineſs* of our *humour*, that we love to *look* upon *ſin* in its *fore-parts* only, in its *ſpecious poſture* of *coming towards us*; then which, there is nothing better *complexion'd* to the *miſty eye* of *Carnality*, whereas if we lookt as *intently* upon the *hinder parts* of *ſin*, in its *ugly poſture* of *going from* us, there is not any thing could appear more *completely loathſome*, not to the *eye* of *Reaſon* only, but of *Carnality it ſelf*. Would *Adam* have *eaten* of the *Tree of knowledge*, if he had duely conſiderd [the † *morte morieris*] that *in the day of his eating he ſhould ſurely die?* would † *Eſau* have *longed* for a *Meſs* of *Pottage* if he had *pondered* the *conſequence* of *loſing* his *birth right* and *bleſſing* too? would ſo many of *Iſrael* have committed *fornication*,

† Gene. 2. 17.

† Gene. 27, 38.

nication, if they had *foreſeen* or *ſuſpected*, that for ſuch a *ſmall ſin* (as ſome men *account it*) † *three and twenty thouſand ſhould fall in one day?* would any man *ſwallow wickedneſs* for being *ſweet in his mouth*, if he did ſeriouſly conſider what it will be in his *Bowels*, (to wit) as † *bitter* as the *gall of Aſpes?* would *Solomon* have *doated* upon the *lips* of *ſtrange women*, if he had thought *before* (as he did *after*) that their † *end* would be *ſharp* as a *two edg'd ſword?* would *ſtolne waters* ſeem *ſweet* to one that remembers the † *Dead are there*, and that her *gueſts are in the depths of Hell?* it cannot be. Had † *Siſera* but thought of the *Nail* of *Jael*, he would not have truſted himſelf ſo ſecurely under her tent and *mantle*. Nor would *Sampſon* have *ſlept* upon *Delilahs knees*, if he had thought upon the † *Ciſars*, and the *fetters of braſs*. Nor would the *Lords of the Philiſtines* have made a *paſtime and ſport* of *Sampſon*, if they had *fore-ſeen* they were pulling a † *houſe* upon their *heads*; (although *they* did it with *Sampſons hands*.) It was handſomely ſaid by an *ingenious Heathen*, (to the *reproach*,

† 1 Cor. 10. 8.

† Job 20. 12, 14.

† Prov. 5. 3, 4.

† Prov. 9. 17, 18.

† Judg. 4. 18 16, 20, 21.

† chap. 16. 16, 19, 21.

† verſe 25, 30.

proach, or *inſtruction* of many *Chriſtians*,) that if the † *Qualms* and the *headaches* of *drunken people* did happen *before* their *Debauch*, as they are wont to do *after* it, there would hardly be a *drunkard* in *all the world*. But the miſery of it is (and it is never enough to be *deplored*) the immediate *ſequels* of *ſin* are ſeldom *thought* on *before* the *ſin* is *committed*, & ſtraight *forgotten* when they are *paſt*; but the *tragical end* is ſeldom thought *upon at all*, until the *time* when they can *think* upon *nothing elſe*, and would think themſelves *happy* if they were able to *forget* it. Lord! what a *great pity* is it, that we will not do that *once* to *purpoſe*, which (if we do not) we muſt do *always*, and that to *no purpoſe*? and which if we *would do*, whilſt it is *prudently* to *be done*, we would *caſt our ſins from us*, as *Amnon* did *Tamar*, and † *bolt* the *door* too after *them*, as *he* did after *her*. What *ſilly creatures* are we, and *heedleſs*, to be taken with our *ſins*, as the *Marriners* heretofore were ſaid to be with the *Sirens*? whilſt they faſtened their *eyes* upon the *faces*, and their *ears* upon the *voices* of thoſe *ſea-monſters*, but *heeded not that part* in which the *beautiful*

† 2 Sam. 13 17.

† εἰ τοῖς μεθυσκομένοις ἐκ τῆς ἡμέρας ἀλγεῖν συμβαίνει τοῦ περὶ τὸ πεῖν τὸν ἄκρατον, ἡμῶν ἂν δεῖς ἔπινεν ἂν νυνί γε περὶ πλείονος τὸ πόνου τοῦ ἡδονῆς προλαμβάνοντες ὑστερεῖσθαι· ἀγαθόν. Clearchus ἐν Κοιλιθίοις.

beautiful woman became *Fiſh*. But ſin is a *worſe* kind of *Siren* then ſo; as having the *face* of a *woman*, but a *Serpents Tail*. Whilſt we *behold* it at a *diſtance*, we ſeem to ſee, in its *forehead*, the picture of *profit*, or *pleaſure*, or *worldly greatneſs*. But when it hath got us in its *embraces*, it even *hugs* us into *deſtruction*. When it looks *moſt kindly* and moſt *obligingly* upon us, it *puts forth a Tail* which always *ſtings* whom it allureth, and always *poiſons* whom it *ſtingeth*, and always *murders* whom it *poiſoneth*, unleſs its *ſting* be *pluckt out* by *timely Repentance* and *Renovation*. 'Tis like thoſe Locuſts, which has a *face* like a *mans*, and hair like a womans, but teeth like a Lyons, & a tail like Scorpions, & in that tail there was a ſting too. *Rev.* 9.7,8. We muſt *defend* our ſelves therefore againſt our *ſins*, (as *Ulyſſes* did againſt the *Sirens*,) by *ſtopping* our *Ears* from every *evil word*; by *cloſing* our *eyes* from every evil *object*; by *binding* our *hands* from every *evil Action*; by *turning aſide* our *feet* from every *evil way*; and by *covenanting* with our *Hearts*, that they may not ſo much as *conceive iniquity*; and that (in *both* the *ſenſes* of S. *Pauls word*) we may *abſtain* [ἀπὸ τοῦ εἴδους,] not only from *all ſorts*, but from all * *Appearances* of *evil*. And

* *Mulier formoſa ſuperne Deſinit in piſcem*—Horat. de Ar. Poet.

* 1 Theſſ. 5.22.

§. 20. This may *prompt* us unto a 3. *third conſideration*; that ſince there is a *chain* of *vices*, as well as of *vertues*, (*that faſtning* us to *Hell*, as *this* to *Heaven*,) we ſhould beware of the *leaſt link*, becauſe it *leads* us towards the *greateſt*. For (as it is with the *links of a chain*) *one ſin* loves to *follow* upon the *neck* of *another*. The *firſt* ſin *obligeth* us to the *commiſsion* of a *ſecond*; and [* κακὰ κακοῖς ἰάονται,] the *ſecond* cannot be *ſafe*, but by a *third*; and [*per ſcelera ſceleribus tutum eſt iter*] the *fourth ſin draws* on a *fifth*. And the *chain* is quickly *long* enough, to *reach* as far, as *death* and *Hell*. This ſhould teach us to be *affrighted* at ſuch as are lookt upon as *venial* and *trifling ſins*, committed only againſt the *leaſt* of the *commandments* (as the † *Phariſees* reckoned them) which men think they may *break* without any *great danger*, little thinking that *the end even of thoſe things is death*. The *neglect* of *ſmall ſums* will make a *rich* man *Bankrupt*. He that is ſo *ill* a *husband*, as to *morgage* his *ſoul*, be it for any the *leaſt ſum* (of *profit*, or *pleaſure*,) is in very great danger to *ſell* it *out-right*. Let no man deceive you with *vain words* (ſaith the *Apoſtle*)

* *Zoſim. l. 2. p. 61.*

† Mat. 5. 19

Hæ Nugæ ſeria ducunt in mala. Hor.

Diochrys. in orat. 30 p. 304, 305.

Apoſtle) for *becauſe of theſe* † *things* (*ſmall* perhaps in your opinion, but *great* and monſtrous in their *effects*) *the wrath of God cometh upon the children of diſobedience*. Where the *Serpent* once gets in his *head*, he is apt to *make way* for all his *body*. Beſides, the very *leaſt ſin* is committed againſt as *great a God*, as the *greateſt*. And being *wilful*, is *great*, becauſe 'tis *damning*. He that *thus offendeth in any one* † *point, is guilty of all*, although (excepting *that point*) *he ſhall keep the whole law*. And this was one of thoſe reaſons I gave *before*, why for ſo *ſmall a ſin* as only the *eating* a † *little fruit*, God ſhould pronounce ſo *great a judgment*, as [morte morieris] *dying thou ſhalt die*, the *whole nature* of *rebellion* being *wrapt* and *folded up* in the very leaſt breach of his *Royal Statutes*. We know the *anger* of God was *kindled* againſt the *men of* † *Bethſhemeſh* who did but *look* into the *Ark*, as well as againſt *Uzza* who *laid* his *hands* on it; and as well againſt *Uzza*, who took *hold* to † *ſave* it, as againſt the *Philiſtines* who took *it away*. A little portion of † *wilde vine*, (or *Colloquintida*) made the *ſons of the Prophets* cry out, *there is death*

† Eph. 5. 6.

† Jam. 2.

† Gen. 3. 6.

† 1 Sam. 6. 19.

† 2 Sam. 6. 7.

† 2 King. 4. 38, 39, 40.

in the pot. A *little ſin* (like a *little pitch*) is *too much* to *defile us*, who cannot *enter the Kingdom of Heaven*, until we are *clean*; when *luſt* hath * *conceived*, it ſeldom ſuffers an *abortion*, but *bringeth forth ſin*. And (becauſe the *committer* of *leſs ſins* hath given *Hoſtages* to *Satan* for the *Commiſſion* of *greater*,) *ſin* is not apt to *leave teeming*, until it *bringeth forth death*. And let our *care* for *prevention* be what it *can be*, we ſhould *ever* think it *too little*, becauſe the *ingrunent danger* is ſo *exceeding great*.

* Jam. 1. 15.

§. 21. *Fourthly*, let us *conſider*, that 4. ſince *the death after death which never dies*, was not ſo *clearly exhibited*, nor ſo *notoriouſly known*, to them that lived under the *law* (whether of *nature*, or of *Moſes*,) as it is to *us* under *the Goſpel*, (or *law of Chriſt*,) it ſhould ſerve to *admoniſh us* upon whom the *Name* of *Chriſt* is *called*, that as our *knowledge* of *Hell* is more *diſtinct*, ſo our *religious fear* of going *thither* ſhould help to keep us the more *in order*. We know that *Parents correct* their *children*, though more *frequently* in their *minority*, yet more *ſeverely* when they are *ripe*. The *Diſobedience* of the *little ones* is *chaſtized commonly* with the *Rod*, but the *Rebellion* of a *Son* who is a *Major* is *often* puniſht by *Diſinheriting*. And this is much like the *Caſe* betwixt

twixt the *Moſaical* and the *Chriſtian Church*. For whilſt the *Jews*, as *A B C-darians*, were (as it were) *conning* their *Alphabet*, or the very *firſt elements* of *Chriſtianity*, (for ſo we may call their *Expectation* of the *Meſſias*) and therefore taught by *little and little* under the *Pedagogie* of *Moſes*, (who was no more in *effect* then our *Saviours Uſher*,) it was commonly the *method* of *God Almighty*, to *correct* them for their *truanting* by *temporal puniſhments*, that they might *ſo* take *warning*, and eſcape the *puniſhments eternal*. But now for *us*, who have been *taught* the *higheſt leſſons* in *Religion*, and have made a great *procope*, or *growth in knowledge*, and are competent *Proficients* in the *School* of *Chriſt*, we are in *reaſon* to *believe*, that as we are *ſeldomer whipt* then the *Iſraelites were*, ſo we are *more obnoxious* to a being *turned* out of the *School*. The *leſs* we are *ſcourged* for our *Rebellions*, the *more liable* we are to be *Diſinherited*. For the *greater* have been our *obligations*, by ſo much the *greater* is our *Ingratitude*. The *greater* and *clearer* our *knowledge* is, the more our *ſins againſt knowledge* are *inexcuſable*. The *greater* ſuch *ſins* are, the more Gods *mercy* is *abuſed*: the more his *mercy* is *abuſed*, the more his *Juſtice* is ſet on *fire*. And his *Juſtice* ſet on *fire* muſt be *ſatisfied* with *fuel*, either in *this world*, or in the *next*. If we conſider with our

ſelves, how very *hard* a thing it is to have our *good things here*, with *Dives*, and with *Lazarus* too *hereafter* in *Abrahams Boſome*; how *unlikely* a thing it is, to grow *big* with *riches*, and withal to *enter* through the *Eye* of a *Needle*; how *unuſual* a thing it is, to be *imparadis'd* in *this life*, and yet *in thron'd* in *that to come*; it will afford us matter of *comfort*, if we are *piouſly improſperous*, as well as of *terror*, if we are *proſperouſly impious*. And

5. §. 22. This doth naturally lead us unto *a fifth conſideration*; That if the *wages* and *concluſion* of *ſin* is *death*, and ſuch an *intolerable death*, as whoſoever ſhall *undergo*, would think it a *Bliſs* to be *returned* into his *ancient nothing*; we ſhould be taught by the *precept*, (and not by the *example*) of the *Prophet David*, * *not* to *fret* *Pſal. 37. 1, 2. *our ſelves becauſe of evil doers*, nor to be *envious againſt the workers of iniquity*. For *the proſperity of fools* †Prov. 24. 1, 2, 19. Chap. 1. 32. *ſhall but deſtroy them* (ſaith † *Solomon*) and *the candle of the wicked* Chap. 24. 20. *ſhall be put out*. *Proſperity* it ſeems, is a *dangerous weapon*, and *none* but the *innocent* ſhould *dare* to *uſe* it. Even the *Pſalmiſt himſelf* (*before* he thought upon *this*) began *Pſal. 73. 3. to * *envy* the *proſperity of wicked men*.

men. It was ſuch a *ſtumbling block* in his *way*, that he profeſſeth *his feet were almoſt gone*, and that *his ſteps had well-nigh ſlipt*. When he ſaw that the *ungodly did proſper in the land*, and *came in* no *troubles* or *misfortunes like other men*, whilſt he *himſelf* (good man!) was *daily plagued*, and *chaſtened every morning*, he was *tempted* to *believe*, that *he had cleanſed his heart in vain*, and *in vain had waſhed his hands in innocence*. *Until* at laſt he *went into the ſanctuary of God*, and there he *underſtood the end of theſe men* Indeed the *ſanctuary of God* is able to furniſh us with *anſwers* to all our *difficulties* and *doubts*. Whilſt we are *envying* the *ways* of ſuch as are *proſperouſly miſerable*, we are taught (in *Gods Sanctuary*) to *compaſſionate their end*. We are there *inform'd* that it is no ſuch *preferment* as the world accounts it, to be *ſet* by *God Almighty* in * *ſlippery places*, and *to be caſt down thence into Deſtruction*. The only *critical day* wherein to *judge* who is the *happieſt*, or the *unhappieſt man*, is (as *Solon* ſaid to *Cræſus*) the *laſt day of his life*. And the reaſon why *Tellus* was thought much *happier* then the *King of Samos*, was, becauſe he made a *better end*. We may argue with *Job*, that if men will *obey* and *ſerve God*, *they ſhall* [in likelyhood]

verſe 2, 5, 12, 14.

13.

17.

* 18. compare Deut. 32. 35.

lyhood] *spend their dayes in prosperity*, *Job* 36. 11. But not on the contrary, if they spend their days in *prosperity*, they have obeyed and served God. The Prophet † *Malachi* concluded, that it was *no vain thing to serve the Lord*, but that there was *profit in keeping his ordinance*, and *in walking mournfully before him*, because of *that Day when God would make up his jewels*. A *prosperous sinner* (on the contrary) hath *no profit of his pride*, nor *good in his riches*, because *when he shall cast up the accounts of his sins, he shall come with fear*, and *his wickedness shall convince him to his face. Then shall the righteous man stand with great boldness before such as have afflicted him; which when they see, they shall be troubled with terrible fear, and be amazed at the strangeness of his salvation, so far beyond all that they expected. Then repenting and groaning for anguish of spirit*, they shall say with in themselves, *this is he, whom we had sometimes in derision, and a proverb of reproach, we fools accounted his life madness, and his end to be without honour; we wearied our selves in the way of wickedness and destruction; but how is he numbred among the children of God? and his lot is among*

† Mal. 3. 14, 17.

* Wisd. 4. 24, &c. 5. 8.

Chap. 5. 1, 2.

Verse 3. 4. 5. 6. 7. &c.

the

the Saints? this is the *lively proſopopœia* which is uſed by the *Author* of the *book* of *Wiſdom*; and may be of *good uſe* to ſuch as are *grieved* and *vexed* at the *proſperity* of the *wicked*, who ought to *conſider* with themſelves, that God *permits* the very *Divel* to *ſport* himſelf (like a *Leviathan*) in this *valley* of *tears*. The *Kingdom* of *Satan* (in this world) is *permitted* to *flouriſh* more, then the very *Kingdom* and *Church* of *Chriſt*. And it is no wonder, if the *children* of *Satan* (like *Satan himſelf*) are not *tormented before their time*; but (in the *phraſe* of Saint *Jude*,) are *reſerved unto judgement*. Thus the good Prophet *Habakkuk* reſolved his *Quære*, *why God ſuffers the wicked to devour the man that is more righteous then he? O Lord* (ſaith he) *thou haſt ordained them for judgement, thou haſt eſtabliſhed them for correction*. The *Prophet* Jeremy *complained* (for a little while) *wherefore doth the way of the wicked* * *proſper? wherefore are they happy that deal very treacherouſly?* But he hath *ſatisfied* his *Quære* with the conſideration of their *End*. *Pull them out like ſheep for the ſlaughter, and prepare them for the Day of ſlaughter*. Let us therefore rather *pity*, then *repine* at any man, for having the *lot* of *Dives*, which is to *receive his*

Hab. 1. 13. 13.

* Jere. 12. 1, 3.

* good things here. For beſides the
* Luke 16. 25. *miſery* of *ſin it ſelf*, and the *unhappineſs* to be † *filled with his Devices, the endleſs end of all is Death.*
† Prov. 1. 32. *All* his *life* is but a *breathing-while* betwixt the *Womb*, and the *Grave*; and the *Grave* (which is much *worſe*,) is but an *Antichamber* to *Hell*. And

§. 23. This may eaſily *ſuggeſt* unto
6. us a *ſixth conſideration*; that if the *end of ſin* is ſuch a *Phoberon*, as that a man would not ſuffer *one hour* of thoſe *torments*, to purchaſe an *eternity* of *ſinful pleaſures*, we ſhould ſtand ſo much in fear of *that*, as to ſtand in fear of *nothing elſe*. We ſhould
*Matth. 10. 28. * *not fear them that can deſtroy the body only*, for *fear of him that can caſt both body and ſoul into Hell.* For *they* can *threaten* no more to *us*, then * *Nature it ſelf* doth *threaten them.* Perhaps much *leſs*, for *one fit* of the *Stone* is much *more painful*, then to *die* (with S. *Stephen*) by being *ſtoned.* And therefore 'twas well ſaid of † *Socrates*, that *Anytus and Melitus could kill, but they could not hurt him.* The *good*.

* Ζὺ ἀπειλεῖς μοὶ θάνατον, σοὶ φύσις.

† Ἄνυτος καὶ Μέλιτος ἀποκτεῖναι μὲν δύανται, βλάψαι δ' οὐ μή. Epict. Enchir. c. 66. Et Arrian. l. 1. c. 29. περὶ ἀσθενείας.

good Emperour Mauritius was so exceedingly *affraid* of an *immortal death*, for *neglecting* to *redeem* some *Christian captives*, that he sent *letters Patent* to all his *Clergy* to *intercede* with *God Almighty* in his behalf, and to *beg* the *favour* of some *affliction*, that his *pardon* might be *testified* by some *present punishment*. And when he was afterwards *deposed* and *succeeded* too by one of the *basest* of all his *subjects*, and saw his *five* pretty *children cruelly butcher'd* before *his face*, he was *joyfully* transported into this *Expression*, * [Δίκαιος εἶ Κύριε, καὶ δίκαιαι αἱ κρίσεις σου.] *Righteous art thou O Lord! and just are thy judgements.* Thus (according to his *prayers* and the *intercession* of his *clergy*,) he *was* † *judged and chastened in the world, that he might not be condemned with the world.* And when a *Monck expostulated* with *God Almighty*, why in the room of so *good* an *Emperour* as *Mauritius*, so *wicked* a man as *Phocas* should be *suffered* to *reign* over the *Christians*, he received this answer by a *voice* out of the *clouds*, [* χείρονα οὐχ εὗρον πρὸς τὴν κακίαν τῶν κατοικούντων ἐν τῇ πόλει.] *I could*

* φιλάνθρωπε Δέσποτα, δικαιοκρίτα ὦ δὲ μᾶλλον, καὶ μὴ ἐν τῷ μέλλοντι αἰῶνι, *Cedrenus in vitâ Mau.* pag. 330. 331.

† 1 Cor. 11. 32.

* Idem pag. 334.

not

not finde a man more wicked to puniſh the wickedneſs of the men that live in Conſtantinople. To the *worſt* kinde of *people*, it ſeems, there was none ſo *ſuitable* as the *worſt* kinde of *Prince*. Nor any thing *fitter* for the very *beſt Prince*, then from the *Groſs* of his *Saviour* to *take* his *riſe* into a *Kingdom*. The *caſe* and *prayer* of *Mauritius* put me in minde of a *Text* in *Scripture*, which as it is *famous* for its †Mar. 9.49. *difficulty*, ſo being *explained* is very *uſeful* in the *Application*. †*Every one ſhalbe ſalted with fire, & every ſacrifice ſhalbe ſalted with ſalt.* That is to ſay, *every one* of *thoſe men*, who do not *mortifie* their *fleſhly members*, (of whom it is ſpoken in the verſes going before) who do not *cut off a foot* or *pull out an eye*, by *ſelf-denial*, and *mortification*, he *ſhall be ſalted*, that is * *conſumed*, (for ſo it ſignifies, ſaith *Grotius*, both in the *Septuagint* and in the *Hebrew*, Jer. (38. 11.) and that with *fire*, that is, in *Hell*. For our Saviour doth *compare* ſuch as are *reprobated* to *Holocauſts*, in a *two-fold reſpect*. Firſt, as the *Holocauſts* under the *law* were to be *burnt* in *that fire* which was *never* to *go out*, but (by the law) to be *kept alive*; ſo our *Saviour* had ſaid (in the verſe immediately before) that whoſoever doth not *pluck*

* ἁλίζεσθαι eſt conſumi. *hinc trita veſtimenta*, Jer. 38. 11. *dicuntur* ἁλισθέντα *aut* ἁλωσθέντα *ad verbum ex* Hebræo.

pluck out an *offending eye*, ſhall be *caſt into the fire* that *is not quenched*. Secondly, as the *Holocauſts* were *burnt* to *God intirely* (without any the *leaſt reſerve* for the uſe of *man*) for the declaring of his *right to all the creatures*; ſo the *Reprobates burning* in *Hell* do ſerve for no other *uſe*, then to *exerciſe* and *ſatisfie* the *vindicative juſtice* of *God Almighty*. And hence it is, that the *deſtruction* of the *wicked* is called a * *ſacrifice* in ſeveral paſſages of Scripture. Whereas the *children of God*, whoſe *ſelf denials* and *mortifications* do as it were *eat out* the rottenneſs of their *vile affections*, (as *ſalt* is wont to † *eat out* the *rottenneſs* of *fleſh*) are compared in *Scripture* to a *living ſacrifice*, a *ſacrifice holy*, *acceptable to God*. For as *ſalt* is apt to *preſerve fleſh* from *putrefaction*, ſo is *mortification* as apt to preſerve the *ſpirit* from *corruption*; from *corruption to* * *incorruption*, that is to ſay, to *immortality*. So that the *ſenſe* of the *words* doth ſeem to be the *ſame* with what *went before*, (viz.) *That the whole man is to be redeemed* (if need require) *with the loſs of a member*. It is not only *convenient*, but * *profitable* for us, that

* Iſa. 34. 6. Jer. 12. 3. Ezek. 21. 9, 10. Dan. 7. 11.

† *Sal exedere ſolet putredinem.* Grot. *in* Mar. 9. 49. *animi ſalituram ſequitur* ἀφθαρσία. Rom. 2. 7. Rom. 12. 1. * 1 Cor. 15. 42.

* Mat. 5. 29, 30.

one

one or *two* of *our members perish*, to preserve our *whole body from being cast into Hell*; *that* is the *thing* to be *escaped* by *any means*; how *difficult*, how *painful*, how *chargable* soever, it should be *easie*, *cheap*, and *pleasant* too, when 'tis in order to *such an end*:

*Job 2. 4. * *skin for skin, yea, all that a man hath will he give for his life*; and should he not give his *life too*, to rescue his *soul* from a *wretched* unto a *blessed immortality*? since every man living hath a *putrid part* which must be *consumed* and *eaten out* some way or other, either by *salt* in *this world*, or by *fire* in the *next*; by being *judged* with the *righteous*, or *condemned* with the *Reprobates*; by *tribulations*, *mortifications* and *contritions here*, or by *weeping*, *gnashing of teeth*, and *fire unquenchable hereafter*; it concerns us to *reason* within our selves in *such* a *manner*. If we are *lovers* of the *world*, and the *world* of *us*; if we have *lived all our days* in *ease*, and *plenty*, in *health*, and *Honour*; if our *putrid affections*, our *sensualites* and *delights*, have not been *eaten out* with *salt*; if we have born no part of the *Cross* of *Christ*, nor *drank at* all of the *Cup* of *trembling*; it is either because we have *not sinned*, (which is *impossible*,) or because we are in *danger* to be *given up* to our *vile affections*. For the words of the *Apostle* (as well as *those* of our

*Heb. 12. 7, 8. *Saviour*) are *Universal*. * *There is*

no

no ſon whom the father chaſteneth not. And *whoſoever is without chaſtiſement*, is but a *baſtard*, and not a *ſon*. Upon which it follows, that if we are not *judged and chaſtened of the Lord*, (whilſt we are in *this world*,) it is that (*hereafter*) *we may be* **condemned with the world*. Every man as a *living ſacrifice* ſhall be *ſalted* with *ſalt*; or if he is not, then as a *Holocauſt* he ſhall be *ſalted* with *fire*. And therefore we that are not *ſalted*, muſt needs be *burnt*. If we have not the *mark* of *ſons*, then ſurely we have the *brand of baſtards*. And if this is the *caſe*, then bleſſed be that *hand*, that ſhall *preſerve* us in *Brine*, that it may *not conſume* us in *Brimſtone*. Bleſſed be thoſe *ſtripes* which are meant to drive us out of *Perdition*.

* 1 Cor. 11. 32.

§. 24. Laſt of all let us *conſider*, that ſince, as *ſinners*, we have *imbark't* our ſelves in ſuch a *dangerous Adventure*; ſince the *Sea* in which we *ride* is firſt an *Ægæan*, and then an **Axine*; full of *rocks* whilſt we are *ſayling*, and *inhoſpitality* when we are *landed*; and ſince there is no *Harbour* that we can poſſibly *put in at*, but either *Repentance*, or *Death*; we ſhould † *die daily* whilſt we are *here*, that ſo *hereafter*

7.

* *Dictus ab Antiquis Axenus ille fuit.* Ovid. de ponto *propter immanitatem eorum qui ejus litora incolebant, hoſpites immolabant, & carnibus manducatis, ex Calvis pocula conficiebant.* Vide Strab. lib. 7.

† 1 Cor. 15. 31.

ter we may *not die eternally*. And becauſe the *moſt* that we can ſay in our *Advocacy* for *ſin*, (which yet is commonly ſo much as to *prevail* againſt us) that the *pleaſure* of *ſin* is *preſent*, whereas its *wages* is at a *Diſtance*, *wrapt* up in *futurity*, and ſo *imperceptible* to men of *meer ſenſe*, who are not ſo much *affected* with with things *inviſible* and *future*, as with the *ſweet* or *bitter* things they *taſt* at *preſent*; it will be to us of ſome advantage, to *make* it *preſent* to our *thoughts*. And therefore let's *fancy* to our ſelves, that *the year of* * *recompence* is now *at hand*, and that God is *now ſtretching* upon us *all*, the † line of confuſion, and *the ſtones of Emptineſs*. Let us *ſuppoſe*, and *imagine* (at leaſt as *ſtrongly* as we *can*) that the *Sun* is *now* growing † *black* as a *ſackcloth* of *hair*, and the *Moon* as *Blood*; that the *Stars* of *Heaven* are *falling down* upon the *Earth*; that the *Heavens are ſhrinking up* like a *ſcrowle of Parchment*, and *every Mountain* and *Iſland removing out of their places*; that the *Arch-Angel* is *now ſounding* his *laſt* * *Trumpet* in our *ears*, and *alarming* our ſouls to the *general Muſter* of the *Lord of Hoſts*; (where the † *accuſer* of *the Brethren* puts in a *Rowl* of *miſdemeanours* ſo much *larger* and *longer*

* Hoſ. 9. 7.

† Iſa. 34. 11

† Apoc. 6. 12. 13. 14.

* 1 Cor. 15. 52.

† Rev. 12. 10

longer then that in * *Zachary*) let us *examine* our *Hearts*, how (in ſuch a caſe as this) we ſhould be *probably affected*; whether with *tranſports of joy*, that the *time* is *now come* wherein *all ſorrow* ſhall be *baniſht* from our *Hearts*, and wherein *all* † *Tears ſhall be wiped away from our Eyes*; or elſe with *ſcreeches* and *cryings out* to the * *Rocks* and *Mountains*; with moſt *importunate intreaties* that they will be ſo *kinde* as to *fall* upon us, and *hide us from the face of him that ſitteth upon the Throne*, and *from the wrath of the Lamb*; (who as he is our *Saviour*, ſo he *will be* our *Judge too.*) If we find our ſelves affected neither after the *firſt* manner, nor after the *ſecond*, but *hovering* as it were (like a *doubtful needle* betwixt *two loadſtones*) in a *trembling Quandary*, O how *urgent* a *neceſſity* doth lie upon us, *to* † *paſs the time of our ſojourning here in fear*? And to deſire of *God Almighty*, that he will teach us by a *miracle* (as he did *good* * *Hezekiah*, and as he did the *wicked Ninevites*) how to *number our days*; that he will *certifie* us how † *long* (or rather how *little*) *we have to live.* O how *neerly* doth it concern us to * *work out our ſalvation* (as with *faith*, and *hope*, ſo) with *fear*, and *trembling*? to be *continually prepared* for the

†Zach. 5. 2

† Rev. 7. 17

* Rev. 6. 16

† 1 Pet. 1. 17.

* Iſa. 38. 5. Jon. 3. 4.

† Pſal. 90. 12.

* Phil. 2. 12.

days

days of Recompence? and *all the days and hours of our appointed time*, to be *ſolicitouſly* † *waiting till our change cometh?* O let us *earneſtly* endeavor by a *well-grounded Faith*, and by the *ſincerity* of *obedience*, (*whilſt it is called to day*,) to make our *calling and election* † *ſure*. And ſince it is *poſsible* that *many* had *never* gone to *Heaven*, if they had not *believed* there is a *Hell*, let even that **ſervile unworthy fear* have this *good influence* upon us, *even cooperate* with *Gods grace* to *drive us* on unto a *filial* one. Let us not be like thoſe *children*, who (in *tract* of *time*) come to *play* with thoſe *Buggs* which at *firſt* did *fright* them. Let not the *commonneſs* of our *belief* that there *is a Hell*, be any *leſſening* of the *horrour* with which we ought to *look upon it*. Let not *Immortal Death* (like a meer common *ſcarcrow*) become *too familiar* by being *converſt with*. But let the *Remembrance* of what I *now ſay*, [our *own mortality*, our *Saviours Death*, the *joys* of *Heaven*, and the *torments* of *Hell*,] be as a *fourfold* * *Cord* to *pull* us *mightily* to our *Duties*. That whilſt the *ſecond* doth *draw*, the *firſt* may *drive*, and whilſt the *fourth* doth *allure*, the *third* may *fright* us into *obedience*.

† Job 14.14.

† 2 Pet. 1,10.

* *Pœna prius magnitudinem imaginare, ut de remedii adeptione non dubites.* Tertul. de Pœnit. c. 12.

* Eccl. 4. 12.

§. 25. I

§. 25. I will now *conclude* this *part* of my *Readers Trouble*, as S. *Peter* hath done his *ſecond Epiſtle*, (if not upon the *ſame*) upon the *like* occaſion. * *Since the Day of the Lord will come as a Thief in the night, in which the heavens ſhall paſs away with a great Noiſe, and the elements ſhall melt with fervent heat, what manner of perſons ought we to be in all holy converſation, and godlineſs? Looking for, and haſtening unto the coming of the day of God? Wherefore ſeeing we look for ſuch things as theſe,* let us be diligent that we *may be found of him in Peace, without ſpot, and blameleſs. And becauſe we know theſe things before hand, how that the long-ſuffering of our Lord is ſalvation,* [and how that the *way* to that *ſalvation is our long-ſuffering for* the *Lord,*] *let us beware, leſt being led away with the error of the wicked, we fall from our own ſtedfaſtneſs. But let us grow in grace and in the knowledge of our Lord and Saviour Jeſus Chriſt. To him be glory for ever and ever.*

* 2 Pet. 3. 10. 11 12 13 14 15 16 17--18

THE

THE INTRODUCTION TO *The Second Part.*

§. 1. AFter all the *Diſcouragements* which have been hitherto repreſenred, and which are given to *ſinners* by *ſin it ſelf*; it falls out very unhappily, that the very *greateſt of ſinners* are the *leaſt diſcouraged* from *ſinning*. And they are *therefore* not *diſcouraged*, becauſe they *flatter* themſelves that they are never awhit *concerned*. And they are *therefore* not *concerned*, becauſe they think their *own faults* are good, or *harmleſs*; or ſo far *good*, as to be *harmleſs*. For as the *Perſian Judges* once

once [a] flattered their *Inceſtuous King*, that though their *Law* againſt *Inceſt* was not *diſpenſable* by their *Religion*, there was yet *another Law* by which the *Kings* of *Perſia* might do what they *pleaſed*; ſo a ſort of *ſelf-flatterers* even in *Chriſtendom* it ſelf, though they acknowledge it a *ſin* to tranſgreſs *any* of Gods *precepts*, do yet make *bold* with the tranſgreſſion of them *all*, and that without the leaſt *regret* or *ſcruple*, becauſe they look upon *themſelves* as upon *precious veſſels* of *Election*, (like the [b] *ſheetempter* in *Epiphanius*,) on whom their *ſins* can take no faſter *hold*, then *water* doth upon a *garment* that hath been *ſtript* in *Oyl*; the *leaſt ſigh* (they are confident) is very ſufficient to *blow it off*. Be they never ſo much *defiled*, a *fit* of *weeping* (they doubt not) will make them *clean*. And how

[a] φάμενοι, νόμον ἑδένα ἐξεῖναι ἐξδυείσκειν ὃς κελεύει ἀδελφεῇ σωοικέειν ἀδελφεὸν. ἄλλον μέντοι ἐξευρηκέναι νόμον, τῷ βασιλεύοντι Περσέων ἐξεῖναι ποιέειν τὰ ἂν βούληται. Herodot. *in* Thaliâ. c. 31.

[b] ἐγὼ εἰμι σκώληξ ἐπιλογῆς. Epiph. l. 1. Hær. Tom. 2. pag. 89.

how ever *obnoxious* they may be to the *guilt* of ſin, their comfort is, they are *ſecured* from the *Danger*. Whereas the *men* whom they are pleaſed to call *veſſels* of *Diſhonour* or *Reprobation*, are *intangled* (they ſay) with *ſin* juſt as *Birds* with *Lime-Twigs*; all their *indeavours* to *get out* do but *ingage* them the *faſter in*. It was the bloody *conjecture* of the *hard hearted Jews*, that [c] no man living *uncircumciſed*, (how ever *piouſly addicted*, and *morally good*,) could be admitted by *God Almighty* to *life eternal*. But for *themſelves* they had a comfortable [d] *Talmudical proverb, that every Iſraelite hath a ſhare of bliſs*, which cannot chuſe but *fall to him* under the notion of an *Iſraelite*. They took themſelves to be *free* of the *New Jeruſalem*, *Citizens* of *Heaven* by the very *priveledge* of their *Birth*. And let their *faillings* be what they *would*, it was ſufficient for them that

c Gro. in Annot. ad Jer. 23. 18.

d *Omnis Iſraelita partem habet futuri ſaculi.* apud *Grot. in Luc.* 3. 8.

that *they had Abraham to their Father. Die* they *muſt* in *this world*, becauſe they were *men*; but die they *could not* in the *next*, becauſe they were *the houſe of Iſrael.*

§. 2. Now the chiefeſt *ground* of theſe *errors* (as well in *many* under the *Goſpel*, as in *moſt under the Law*) doth ſeem to me to be plainly this. That men *abhorring* a *neceſsity* of *Univerſal Reformation*, *ſtrict obedience to precepts*, and *Perſeverance* unto *the end*, do love to look upon *all* their *Actions*, as well as on their *End*, not as their *Choiſe*, but as their *Deſtiny*; and would have their *End* to be *determined* without *reſpect* unto the *means*. That *they themſelves* are Gods *Favourites*, they very *eaſily* conclude from their *Confidence*, that they *are ſo*. For to [e] *beleeve*, without *doubting*, is the *one great Requiſite* to their *ſalvation*. So that the *ſecurity* of their *ſtate* is only their *Faith*,

e *Pecca fortiter, & crede fortius.* βλέπε εἰς τὸν θεὸν, *dictum Gnoſticorum. ad quos* Plotinus Enn. 2. l. 9. * Mat. 17. 20.

Faith, the *Nature* of which *Faith* is nothing elſe but *Security*. Be their *ſins*, never ſo † *Mountainous*, as much of this *Faith* as a *grain* of *muſtard ſeed* (they think) is able to *remove them*. I ſay, the *principal ground* of all this *miſchief*, ſeems to me to be the *doctrine* of *irreſpective decrees*, applyed to a *miſerable*, or to a *joyful immortality*. It cannot be *preſſed* and *inculcated* too *much*, or too *often* upon the *people*, what God hath *revealed* in his *word*; *viz.* that he is a [f] *reſpecter*, not of *Perſons*, but of [f] *works*. That *Eternal* [g] *Deſtruction* is ſuch a *Gueſt*, which though *always unwelcome*, yet never comes *uninvited*. The firſt *cauſe* of it is *ſin*, which was no part of Gods *Creation*. We finde it not among the *works* of his ἑξήμερον, *ſet down*, or *compriſed* in the *firſt chapter* of *Geneſis*. [h] *He* indeed made the *Heaven*, and the *Earth*, but it was to that end *that they might have their Being*. The *genera-*

† Matth. 17. 20.

[f] Rom. 2. 11, 14. 1 Cor. 11. 15. Rev. 18, 20. & 20. 12. Jere. 17. 10.

[g] Hoſ. 13. 6, 7, 8, 9.

[h] Wiſd. 1. 14. &c.

tions of the world were very healthful, and *there was no poiſon of deſtruction in them, nor the Kingdom of Death upon the Earth. God created Angels and men, Angels* and *men created ſin,* and we may ſay that *ſin created Hell,* by being the *cauſe* for *which God made* it. *All* the *good* that *comes* from us we *owe intirely to* k Gods *free Grace,* without whoſe *manurement* and *cultivation,* we ſhould *bring forth* nothing but *weeds* and *Brambles. All* our *Evil* (on the contrary) doth *intirely* ſpring from the *Iniquity* of our *Wills.* It is by Gods *ſole husbandry* that we *yield* any *Corn*; but (alaſs!) our *Cockle,* and our *Tares,* are our *too voluntary production.* That *de facto* it *is* ſo, I have *elſewhere* ſhew'd (in *not many words*;) but that 'tis *madneſs* it *ſhould* be ſo, and that it ſhould be ſo too in Gods *peculiar* and *choſen People,* is the *greateſt part* of my *Deſigne* to make *apparent* to them that read me. And to *demand* in the *Name* of

k τῆς παρὰ τοῦ θεοῦ ἐπικουρίας χρήζομεν πρὸς ἀποφυγὴν μὲν τῶν κακῶν, ἀνάκλησίν τε τῶν ἀγαθῶν. Hiero. in Ezech. p. 271. 272.

of *God*, as God himſelf heretofore by the *mouth* of his *holy Prophet*,

* *Why will ye die O Houſe of Iſrael?* * Ezek. 18. 31.

§. 3. Before I point out the *branches* which *grow* from this *Text*, I muſt firſt ſhew the *Root* from whence the *Text* it ſelf doth *grow*. And that I finde ſet down at the *ſecond verſe* of this *Chapter*. *The Fathers have eaten ſowre Grapes, and the childrens teeth are ſet on edge*. By which was given to be *underſtood*, (as may appear by the *parallel place Jere.* 31. 30.) that *puniſhment*, without *guilt*, was a thing *hæreditary*. And that the *children*, however *innocent*, were to *ſmart* for the *iniquity* of their *guilty parents*. Upon occaſion of which *irrational* and *unworthy proverb*, which the *houſe of Iſrael* had taken up, (in their hearts belike; as well as in their *mouthes*) God *vouchſafed*, by the *mouth* of his Prophet *Ezekiel*, to make his own *Apology* to an *injurious people*. And at once verſ. 2.

to *inform the ignorant*, to *diſabuſe* the *ſeduced*, and to *confute* the moſt *malicious* (if any ſuch there were) he *ſpent* no leſs then a *whole chapter*, in a *juſt vindication* of his *own* ways, and in a *compaſsionate reproof* of *theirs*. And having ſhew'd them plainly in the *former part* of that *chapter*, that *their ſins* and *his Judgements* were *both* derived, not from the *abſolute neceſsity* of his *Decree*, but from the *ſullen perverſeneſs* of their *wills*, he *then* beſpake them in a *ſtile* at once *ſweetned* with *tenderneſs*, and alſo *ſharpned* with *Indignation*,

Why will ye die O houſe of Iſrael?

¶. 4. Which words in general, make up a *merciful expoſtulation* of *God Almighty* with an *obliged*, and *beloved*, but *wilful Iſrael*, Which *compared* with the *Context*, as well as *conſidered* in the *letter*, doth *break* it ſelf without *violence* into theſe *four particulars*.

1. First, the *fearful deſtructiveneſs* of *continuance* in *ſin*; and that to *all* perſons,

perſons, of whatſoever *Quality*, or *Extent*. Not only to ſuch as are *Aliens* to the *Covenant*, but even to the *Lot* of Gods own *inheritance*. And of *them*, not to a *few* only, but to *whole Churches*; even to *Iſrael*, and the *houſe* of Iſrael.

Secondly, here is the *Fountain*, or *head-ſpring* from whence this *ſin*, and this *deſtruction* do both *originally ſtream*, to wit, *not Gods* will, but *ours*. It is not a *peremptory decree*, but a moſt *tender expoſtulation*. Not, ye *ſhall* die, but, why *will* ye? 2.

Thirdly, we have the ſtrange *unreaſonableneſs* of this *will*, in its ſturdy *reſolutions* of making *court* to *death*. God puts his people to their Διότι, and ſince he cannot affright them with their *danger*, he would convince them of their *madneſs*. Since 'tis *reſolved* they *will* periſh, he deſires them to tell him *why*: *Quare moriemini*? *why* will ye die? 3.

Fourthly, Here is the *double paſsion* or *Emotion* (with *fear* and *reverence* be it ſpoken, for we muſt needs ſpeak *imperfectly* when we ſpeak of him who is *perfection*,) which this *double madneſs* of 4.

ours doth ſeem to produce in God Almighty. The one of *pity*, [*O houſe of Iſrael!*] the other of *Indignation*, [*why will ye die?*] for as the *danger* of our *choice* doth *grieve* God, ſo the *irrationalneſs* of it doth (as it were) *vex* him. As our *raſhneſs* produceth his *pity*, ſo doth our *ſtupidneſs* his *Indignation*. And his *double reſentment* that we *will* die ſhews his *vehement deſire* that we *will not*. As appears moſt plainly by the words that are uſed both *before*, and *after*.

Theſe *four particulars* ſhall give both *matter* and *method* to the *following part* of my *deſign*.

CHAP.

CHAP. I.

Of the *Deſtructiveneſs* of *Sin* to *Gods* own *People*, *the Houſe of Iſrael.*

§. 1. UPon an * ancient *Tradition* amongſt the *Jews* concerning thoſe *two Angels*, *Michael*, and *Gabriel*, that the *firſt* is a *Miniſter* of Gods † *Juſtice*, and * *ſecond* of his *Mercy*; it hath pleaſed the *Fancies* of the *Rabbins*, that the Angel *Gabriel* ſhould *fly* with *two wings*, and *Michael* onely with *one*. Thereby intimating unto us, that God is *ſwift* in ſhewing *kindneſs*, but *ſlow* to *wrath*. And agreeable to this *difference* betwixt thoſe *two Attributes*, they have chriſtned the *two Angels* with *two* as *different*

* Gror. in Luc. 1. 19.

† Dan 9. 24. Luk 1. 19. 28.

* Jud. 9. Rev. 17. 7.

Names. For *Michael* they call *Fire*, and *Gabriel Water*; repreſenting a *Boanerges* by the *ſevereſt Element*, and an *Evangeliſt* by the *ſuppleſt*. But then it ought to be conſidered, that as *Fire well uſed* ſerves to *refreſh*, as well as *burn*; and that *water* on the contrary may as well *drown*, as *bathe* us; ſo Gods *Juſtice unprovokt* ſerves to *reward* and *cheriſh* us, whilſt his *mercy* too much *abuſed* may as well *terrifie* and *conſume* us. For as *Philoſophers* ſay of the *motus projectorum*, that the more *ſlowly heavy bodies* do *aſcend*, by ſo much more *ſwiftly* they *tumble down*, ſo the *unwillinger* God is to *lift up* his hand, by ſo much the more *heavily* he lets it *fall*. Or as when with the *right hand* we *draw* a *ſtring* from the left, by how much the farther we *ſtretch* it, it *leaps back* the more *forcibly*; or as the farther *back* we *draw* the *Arrow*, by ſo much the *forwarder* that *Arrow flies*; ſo the *precedent long-ſufferings* of God Almighty, do but *exaſperate* his *indignation*. And from hence I conceive it comes to paſs, that though *continuance* in *ſin* is *deſtructive* even to *all*, 'tis ſo to *thoſe* more *eſpecially* whom God hath *choſen* for his *people*. For his *anger* being *heightned* after the meaſure of their *ingratitude*, he rather *burns* up the *fat vine* which brings forth *wilde* fruit, then the *lean briar* which brings forth *none*. Thus in the *fifth chapter of Eſay*, where the *houſe of Iſrael*

Iſrael is called Gods * *Vineyard* and the *men* of *Judah* his *pleaſant plant*, he firſt *upbraids* them with what he had *done*, before he *tells* them what they ſhould *ſuffer*. As 'twere on purpoſe to let them know, that his *Juſtice* was not ſo *terrible* as his *injured love*. And that though their *oppreſſion* had *cryed* for *vengeance*, 'twas their *ingratitude* that *brought* it *down*. That *Aſſyria* ſhould be *unrighteous*, and that *Egypt* ſhould be *Idolatrous*, is not a thing ſo *irrational*, nor by conſequence ſo *ſtrange*. But that the † *faithful city* ſhould become an *Harlot*, that *ſilver* ſhould wax *droſs*, and that *murderers* ſhould *lodge* in the *place* of *righteouſneſs*; (that † *Aholibah* the *elder ſiſter* ſhould be *more corrupt* in her *doings* then her *younger ſiſter* *Aholah*, that is to ſay, that *Jeruſalem* ſhould be *more wicked* then *Samariah*) that *Iſrael* ſhould *not know*, and that *my people* ſhould not *conſider*, * *Hear O Heavens! and give ear O earth!* God, no doubt, will be *ſevere*, as well to *Egypt* and *Aſſyria* thoſe *rods* of his *anger*, as to *Iſrael* & *Judah*, thoſe *ſpecial objects* of his *Love*. But with a *difference* of *puniſhment*, as there hathbeen of *obligation*. For † *not to know* Gods *will*,

* Iſa. 5. 4, 7.

† Iſa. 1. 21, 22.

† Ezech. 23. 2, 4, 11.

* Iſa. 1. 2, 3.

† *Minoris criminis reatus eſt legem neſcire, quam ſpernere.* Salvia, de Provid. l. 2.

will, is not ſo *bad* as to *deſpiſe* it. And ſo ſaith † *Clemens Romanus*, that by how much the *greater* our *knowledge* is, by *ſo much the more are we obnoxious to greater danger*. As a man of *Gilead is* the more *inexcuſable*, if his *wounds* are not *cured* for want of * *Balſam*, or of *Chirurgions*, whilſt *Gilead* doth eminently abound in *both*; ſo withal is *one* of *Iſrael*, if his *ſins* are not *reformed* by ſo *many Prophets*, and ſo *much preaching*. God would not that his *Judgements* ſhould light ſo *heavily*, upon the *poor and fooliſh*, who *did not* † *know his ways*, (ſaith the Prophet *Jeremy*,) as upon the *great* men and *wiſe*, who (notwithſtanding their *knowledge*) did *break the yoke and the bonds*, that is, *the precepts* of their God. † *How ſhall I pardon thee for this?* (ſaid *God* to *Iſrael*) *thy children have forſaken me, and ſworn by them that are no Gods; when I had fed them to the full, they then committed Adultery*; an *unfaithful friend* is far *worſe* then an *open enemy*; and a *treacherous wife*, then a *common Harlot*. They were more to be *blamed* that *ſwore*

† ὅσῳ πλέον & κατηξιώμεθα γνώσεως. τοσούτῳ μᾶλλον ὑποκείμεθα κινδύνῳ. Clem. Rom. in Epiſt. ad Cor. p. 54.

* Jer. 8. 22.

† Jer. 5. 4, 5.

† Verſe 7.

swore † *falsly* by their *true God*, then those *well meaning fools* who *swore truly* by their *false ones*. † Verse 2.

Our *blessed Saviour* hath *determined* (concerning *those* that were *children*, and *those* that were *strangers* to the *Covenant*) that of any *two* * *servants* who do *not do* their *Masters will*, the *wilful* shall be beaten with *many stripes*, and the *ignorant* but with a *few*. This is *exemplified* by our *Saviour* in *more* particulars then *one*, that men may *remember* it the *better*, and *consider* of it the *more*. It shall be *worse* for *Corazin* and *Bethsaida* in the *day of judgement*, then fore *Tyre* and *Sidon*, not so much because they *sinned more*, (their sins considered in *themselves*,) but because they had † *means* of *sinning less*. For these *latter* were preach't to by *Ezekiel* onely, but the *former* by *Christ himself*. It shall be worse for *Capernaum* in *that day*, then for *filthy Sodom*, because *these* had *Lot* only to *reform* them, but *those other* had *Christ himself*. It shall be worse for the *Jews*, Gods *chosen people*, in the *day* of *Judgement*, then for the *Idolatrous* and *heathen Ninevites*; because *these* had but *Jonas* to work upon them, whereas the *other* had *Christ himself*. So in the *tenth of Matthew*, it shall be better for *Gomorrah* in the day of Judgement, then

* Luke 12.47.

† Mat. 11. 21, 22, 23, 24.

then for *that City* of *Judea*, (or *other Country*) where the *Goſpel* hath *been*, and hath been **refuſed*. Upon all which it follows, by *undiſputable conſequence*, that if Gods *forraign enemies* (as I may call them) are *whipt* with *Cords*, his *Inbred Rebels* ſhall be with *Scorpions*.

† Mat. 10. 15.

§. 2. A piece of *Juſtice* ſo *natural* to the very *community* of *men*, that 'twill *extort* a *ſuffrage* even from them that are to *ſuffer* it. * *He* in *Thucydides* could ſay to the *Lacedemonians*, that ſuch as are *fugitives from vertue* and *ſide* with *vice*, deſerve not a *leſs*; but a *double puniſhment*; *one* for their *choice*, and *another* for their *defection*. Thus the *Jews* heretofore did ſo *abominate* the *Samaritans* who were *Apoſtates* from their *Religion*, more then the *Gentiles* who were but *Aliens*, that againſt *thoſe* they exerciſed their *Anathema*, but againſt *theſe* onely their *Aphoriſmos*. That is to ſay, (in plainer terms,) the *one* they baniſh't from their * *Coaſts* only, but the *other* from their *charity*. And it is part of that *Law* which *God himſelf* had given them, that *if the ſon of their mother*,

* Διπλασίας ζημίας ἄξιοί εἰσιν, ὅτι ἀντ' ἀγαθῶν κακοὶ γεγένηνται. Thucyd. l. 1. p. 57.

* Grot. in An. ad Luc. 6. 22.

mother, yea if the wife of their boſom, yea if their friend that is as their own ſoul, ſhould *intice them ſecretly to the ſervice of* † *other Gods, they ſhould not conceal him, they ſhould not ſpare him, yea, they ſhould not pity him, they ſhould ſtone him with ſtones that he ſhould ſurely die.* † Deut. 13. 6, 7, 8, 9.

And though this *laſt ſeverity* was the *peculiar* of the *Jews*, yet the *Chriſtians* alſo came very *neer* them in the *firſt*, and (even *then* when they were *pureſt*) although *they did preach* for the Salvation of the *Heathen world*, yet for *Apoſtates* they would not † *pray*.

And how much *Chriſtians* do now *hate* their *Fellow-Chriſtians*, (under the *notion* at leaſt of *Hereticks*) more then the *common enemy* of *Chriſtendom*, we may conjecture even by this; that the *confining Princes* of *Chriſtendom* have commonly *choſen* in their *particulars* to pay *tribute* to the *Turk*, rather then *joyntly* to *endeavour* his being *Tributary* to *them*. It hath been frequent for *Chriſtians* to *buy peace* of the *Mahumetans*, meerly that they might *break* it with *one another*. So that although we ſhould *meaſure Gods method* by our *humane line*, we muſt confeſs it to be *reaſonable*, that as the *corruption* of the *beſt men* is the *worſt corruption*, ſo the *vengeanee* of the *ſweeteſt mercy abuſed* ſhould be the *ſharpeſt vengeance*. * 1 John 3. 16.

§. 3. This

§. 3. This perhaps may become the more *convincingly clear*, by way of *anſwer* to an *objection* which may be made in the name of the *houſe of Iſrael*. What, can *Iſrael die?* whom God *hath cauſed to* † *cleave unto him*, as *the girdle cleaveth to the loyns?* that *they may be to him for a people*, and *for a name*, and *for a praiſe, and for a glory?* had not *Jehovah* made *Jeruſalem* his † *Spouſe?* and *Iſrael* * *holineſs to the Lord?* the *firſt fruits of his increaſe?* had not *God planted them a noble vine, wholly a* † *right ſeed?* was it not enough that *they had Abraham to their Father, to make a* * *faithful and beloved City?* and can *they die* whom God had *choſen* for his *peculiar?* † *ſelected* and *call'd out* from *all the Nations of the earth*, to be *a ſpecial and holy people? a people to ſet his love upon?*

An Objection.

† Jere. 13. 11.

† Chap. 2. 2.

* 3.

† 21.

* Iſa. 1. 21. & 5. 1.

† Deut. 7. 6, 7.

Anſwered. §. 4. Yes ſure. The *houſe of Iſrael may die*, becauſe they may be *guilty* of *ſin which is unto death*. Though God had *choſen* them *for his people*, yet they *rejected* and *forſook* him, and would not *chooſe* him

him for *their God.* They became † *habitual incorrigible ſinners.* Their ſins *cleaved* to them, as *blackneſs* to an *Æthiop*, and as *ſpots* to a *Leopard.* Beſides that Gods *promiſe* was not *abſolute*, but *conditional.* * *If ye will obey my voice indeed, & keep my Covenant,* * *then* [and no otherwiſe] *ye ſhall be a peculiar Treaſure unto me above all people, a Kingdom of Prieſts, and an holy Nation.* Now 'tis an † *Axiom* in the *Civil Law*, (and is *conſonant* to the *Laws* of *God* and *Nature*) that a *promiſe ceaſeth to oblige*, through *defect* of the *condition on which it was made.* And how well the *houſe of Iſrael* did *perform* their *Covenant*, we may eaſily judge by *all* that *follows.* For though *by divine deſignation* they were † *holineſs to the Lord*, and the *firſt fruits of his increaſe*, yet *they committed* * *two evils. They forſook the Fountain of living water, and hewed to themſelves their broken Ciſterns.* They were more *falſe* to their *true God*, then the men of *Chittim* and *Kedar* to their *falſe* ones; (*Adonis, Venus, Duſaris*, and the *like.*) the *men* of † *Cyprus* and *Arabia* were more *conſtant* by far to their *broken Cyſterns*, then the *men of Iſrael* to

† Jere. 13. 23, 25.

* Exod. 19. 5, 6.

† *Conditio non impleta non obligat fidem.*

† Jer. 2. 3.

* verſ. 13.

† 10. 11.

their

their *Fountain of living Water*. Though God had *choſen* them for his *ſpouſe*, yet they * *played the Harlot* upon *every high Hill*, and *under every green Tree*. They were become *ſo filthy*, that neither † *Sope* nor *Nitre* could make them *clean*. Nay, ſo far were they *abandon'd* unto a *reprobate ſenſe*, that *they declar'd their ſin as Sodom*, and *did not hide it*. They had a *whores forehead, they refuſed to be aſhamed*, and (which was the *top* of all their wickedneſs) they *pleaded Innocence* (like *Solomons Whore*, *Prov.* 30. 20.) they wiped the mouth, and then affirmed *they were the godly*, they (forſooth!) *had done no evil*. Thus they *aggravated* their *ſins* by *denying* that they had *ſinned*; and by the *lewdneſs* of their *example*, they * *taught* the *wicked Gentiles to be* yet *more wicked*. Though God had *planted them a* † *noble vine*, and *wholly a right ſeed*, yet were they *ſo turned into the degenerate Plant* of a *ſtrange Vine, that when he looked for grapes, behold a* † *Bramble, when he called for righteouſneſs, behold a Cry*. The *wine* that came from them was as *the Poyſon of Aſpes*, and *as the Gall of Dragons*. Though they were the *poſterity* of *Abraham*, *Iſaac*, and *Jacob*,

* Jer. 3. 1. & 2. 20.
† Ier. 2. 22.
Jere. 3. 3.
chap. 2. 35.
* 23.
† Ier. 2, 21.
† Iſa. 5. 7.

Jacob, to whom *the promiſes* were *made*, † yet *they are not all Iſrael that are of Iſrael*; *neither becauſe they are the ſeed of Abraham are they all Children. They that are the Children of the Fleſh, theſe are not the Children of God.* For though *Abraham* was *faithful*, and *Iſaac honeſt*, yet it ſeems their *Poſterity* † *drew Iniquity with Cords, and Sinn'd as 'twere with a Cart-Rope. They called good evil, and evil good, put darkneſs for light, and light for darkneſs.* * *Bitter for ſweet*, and *ſweet for bitter*; (that is) They made no *diſtinction* betwixt *right*, and *wrong*: they *confounded* the *ways of God and Belial.* And whatſoever their *talk* and *profeſſions* were, yet in reſpect of their *Lives*, they were the *Sons* of the *Ammonites*, and not of *Abraham.* From all which it follows by very *ſound Logick*, that becauſe the *Houſe of Iſrael* may *turn* † *Apoſtates, Rebels*, and *Revolters*, and *have their houſes as full of deceit as a Cage is of Birds*, and *even* † *overpaſs the deeds of the wicked*, (that is to ſay, of the *Gentiles* which *know not God*,) becauſe *the ſilver may turn* † *droſs*, and *the faithful City become an Harlot*; be-

† Rom. 9. 6. 7. 8.

† Iſaiah 5. 18.

* 20.

Ezek. 16. 3.

† Iere. 5. 7, 23, 27.

† 28.

† Iſaiah 1. 21, 22.

cauſe

cause they may *forsake the guide of their youth, make their faces harder then a Rock,* * *refuse to return, or to receive correction, but break the yoke, and burst the bonds*; because they may *grieve*, and † *quench*, and *rebelliously resist*, and *do* * *despightfully to the spirit of Grace*; therefore the *very House of Israel* may *undoubtfully die*, with every whit as much *Ease*, as the *House of Ishmael*, or *of Edom.*

* Iere. 5. 3, 4, 5.

† 1 Thes. 5. 19.

* Heb. 10. 29.

A second Objection.

§. 5. But the House of Israel may object, *How* can *we die*, in case we have *not revolted to other Gods*, nor *omitted* the *service* of our *own?* We that *hate* any *molten or graven Image*, we who do *not lift up* the *name of our God in vain*, and (when *need requireth* that we *swear*) do *only swear the Lord liveth*, we that *work six days* and *rest from labour upon the seventh*, we that have the *Sacraments* and the *law* in our *Possession*, who were *circumcised* in our *childhood*, and *keep* the *Passover* now we are *men*, we who have *Synagogues* in *every place*, besides a *Temple* at *Jerusalem*, we who in our *Synagogues observe the Sabbath*, and *hear the law expounded to us* at least *once every week*, we who *go up to the Holy City three times a year*, to make our

our *Prayers*, and *Proſtrations*, and *all kindes of Sacrifice*, are not *we* the *godly People*, *elect*, and *ſeparate* from *all the world*, notwithſtanding the many *frailties* and *infirmities* of the *fleſh*? for which, by *Treſpaſs-offerings* and *Sin-offerings*, of *Bullocks*, and of *Goats*, we have alſo the *priviledge* to make *Atonement*? and can we *die*, whilſt we are *ſuch*, for a little *Rebellion* againſt *our Moſes* and *our Aaron*? or for *ſhedding* a little *blood* in a *fit* of *anger*? or for *defiling* our *Neighbours bed* in a *fit* of *Luſt*? or for *depriving* him of his *goods* in a *fit* of *need*, or *convenience*? Can ſuch things as *theſe* be any *prejudice* to the *godly*? who *ſeek the face* of the *Lord* in *all* his *Ordinances*? who do not *omit* to *offer Incenſe* and *oblations*, upon every *new Moon*, and *ſolemn Feaſt*? who *never eat ſwines fleſh*, nor *touch* a *Leper*? nor fail *to waſh our ſelves daily* from *every tincture* of *uncleanneſs*? who *hate Idolatry* from the *heart*, as well as the men that do commit it, and *lay faſt hold upon the Horns of the Altar*? Can ſuch *as we die* for *tranſgreſſing* the *Second Table*, who are ſo *ſtrict* and *punctual* in *obſerving* the *Firſt*? So long as we *fear* and *worſhip God*, is it any great *matter* if we *hate* our *Neighbour*? or may we not *plunder* him in *love*? and *perſecute* his *Body*, to *ſave* his *Soul*? may we not leave the *punctilio's* of *moral honeſty*, and *juſtice*, and *upright dealing*, (which

at

at beſt are but the *duties* of *man* to *man*) to ſuch moral men as *Ariſtides*, and *Socrates*, and ſuch *other Gentiles* as *know not God?*

Anſwered. 1.

§. 6. To this *I anſwer.* That *all* the *outſide* and *form* of *godlineſs* for which the *Iſraelites perſwade* themſelves, they are the *better*, doth onely render them ſo much the *worſe:* firſt, becauſe it doth *evince*, that they are *knowingly diſobedient*; and this again doth conclude them but *hypocritically Religious*, *they were wiſe* (as they † *boaſted*) *and the law was with them.* The *Prophets* of *Jeruſalem* were ſo much the *worſe*, becauſe they *cheriſhed vices*, *not* in the *name of Baal*, but of *Jehovah:* the *Prophets* of *Samaria* had onely *h Folly ſeen in them*, becauſe they *propheſied in Baal*; but a *h horrible thing* (that is, a *ſin* of *deeper die*, as * *Grotius* explains it) was ſeen in *thoſe of Jeruſalem*, the *Holy City.* Whom God *deteſted* as *Sodom, and hated as Gomorrah*; becauſe, by making men *truſt too much* in *priviledges*, (the *houſe of David*, and the *Temple*, the *law of Rites*, and *the Prieſthood*, their *precedency*, and *election from among the nations of the earth*,) they *ſtrengthned* the *hands*

† Jer. 8. 8.

hh Cha. 23. 13, 14.

* *Multo plus habentes malitiæ.* Grot. in loc.

hands of evil-doers, and put a *Trig* in the *wheel* of their *Converſions*. The *Prophets* of *Samaria* were the *veryer fools*, but thoſe of *Ieruſalem* were *worſe*, and that by being the *greater knaves*. Their *lying doctrines* were the *cauſe*, that † *none returned from his wickedneſs*. By ſaying *the* * *Temple of the Lord, the Temple of the Lord, the Temple of the Lord are theſe*, they made *Religion* the *Lacquay* to their *vile affections*; and lead the people to a *belief*, that they might *violate* the *ſecond Table*, upon the *merit* of *obſerving* the *firſt*. As *Herod* perhaps committed *Iniquity* with greater *hope* of *forgiveneſs*, becauſe he *heard Iohn* * *gladly*. Or as the *Phariſees* were *cruel* to *natural Parents* upon the *ſtrength* of their † *Corban*, or *liberality to God*. Or as thoſe *Iews* were made believe, that *to murder the Apoſtles* was *to do God* * *ſervice*. A *ſtrange miſtake*, of the *greateſt vice*, for the *greateſt vertue*; yet ſo it will be when men are *partial* to the *commandments*, and *ſide* with the *firſt table* of the *Decalogue* in a kind of *oppoſition* (at leaſt a *prejudice*) to the *ſecond*; crying up *Godlineſs*, to the very *decrying* of *moral honeſty*; and doing that for *intereſt*, which † *Moſes* did in *pure zeal*, (I

† Ier. 23. 14.
* Iſaiah 7. 4, 5.
* Mark 6. 20.
Iohn 16. 2.
† Matth. 7. 11.
* Iohn 16. 2.
† Exo. 32. 19.

mean,

mean, the *daſhing* of *one Table* againſt *another.*) It hath ever been apt to be the fault of *Gods people*, (I mean, of *outward profeſſors*, upon whom *the name of God is called*, and who, at leaſt *from the teeth outward*, are wont to *call upon his Name*,) to think their *duties* to *God* ſo *meritorious*, as to think their *duties* towards their *neighbour* altogether *unprofitable*. Their *fleſh impoſing* upon their *Spirits* that *common fallacy* [called *à bene conjunctis ad malè diviſa*] whereby they *make a ſhift* to *think*, that the *one* can be *good*, though *not* in *conjunction* with the *other*. Whereas it would be of *great moment* to the *greateſt intereſt* of *ſouls*, if men would make ſo much *uſe* of their *natural Logick*, as to *detect* thoſe *fallacies* which are put upon their *Reaſons* by their *paſſionate deſires* either of *profit*, or *pleaſure*, or *worldly greatneſs*. Which make men ſatisfie themſelves (even *before they* are *aware*,) with ſuch *Requiſites* in *Religion*, as are the *cheapeſt*, and the *eaſieſt*, and of the greateſt *reputation* amongſt *thoſe perſons* with whom they *live*. Which ſeems to me to be the reaſon, why the *four precepts* of the *firſt Table* have (as it were) *carried away the cuſtome* from the *ſix precepts* of the *ſecond*. To *abſtain* from *ſwearing*, or *Sabbath-breaking*, or from the *worſhipping of Images*, is much more *eaſily accompliſht*, and much leſs againſt the *intereſt* of *fleſh and blood*, then

then to abſtain from the exerciſe either of *Avarice*, or of *Ambition*, of *Anger*, or of *Luſt*. Which makes it ſo ordinary a thing, for men to be *Working-day-ſinners*, and *Sabbath-day-ſaints*; to be *holy*, rather then *righteous*; and rather *godly*, then *honeſt* men. Whereas they ought to *conſider*, (and I would to God that we might always do ſo) that though *godlineſs* and *honeſty* are moſt Divine in conjunction, yet divided from one another they are *abominable things*. Or to ſpeak more exactly, they *ceaſe to be*, by being parted. A godly man of diſhoneſty is a contradiction *in adjecto*. There cannot be poſſibly any ſuch thing in reality of exiſtence. For to be *really godly*, we muſt be *really honeſt*. To be *pious*, we muſt be *juſt*. To do the duties of the *firſt Table*, we muſt do the duties of the *ſecond*. To *worſhip God*, we muſt *love* our *neighbour*. 'Tis true, there are that are *called godly*, as there are that are † *called Gods*, though the firſt are but *Idols* of *devotion*, as the ſecond *Idols* of *divinity*. And to miſtake hypocriſie for Godlineſs, is as groſs a thing in an *Iſraelite*, as it is for a *Heathen* to miſtake an *Idol* for a *God*. A moſt brutiſh infirmity, not to be able to diſtinguiſh betwixt the *word*, and the *matter*, or betwixt appearances, and things. But the *houſe of Iſrael cannot* be *ignorant*, that the very *ſame God* who

† 1 Cor. 8. 5.

ſaid,

ſaid, *thou ſhalt not worſhip any graven Image, thou ſhalt not take* Gods *Name in vain, thou ſhalt keep holy the Sabbath day*, did alſo ſay at the ſame time, *thou ſhalt not kill, thou ſhalt not ſteal, thou ſhalt not bear falſe Witneſs, thou ſhalt not ſo much as covet thy neighbours houſe.* And ſo far it is from *poſsible*, that the latter Commandments ſhould be broken by way of reverence to the former, that it is *more poſsible*, of the two, for an *Infidel* to be honeſt who is not godly, then for a believer to be godly who is not honeſt. *Acts* of ſacrifice are ſinful, where they are not attended with works of *juſtice* and *mercy* too, *he that loveth not his brother whom he hath ſeen*, may eaſily *flatter or fawn upon his* God *whom he hath not ſeen*; but † S. *Iohn aſſures* us, he *cannot love him.* And we may ſay of the God of Heaven, (as of the greateſt men upon earth) that he hath many flatterers and admirers, but *few true friends. All will readily follow* him to *Mount Gerizim*, or *Mount Tabor*; but *few* to *Mount Sinai*, and *fewer yet* to *Mount Calvary.* So that all things urged in the *Objection*, as ſo many *marks* of a religious and *pious Iſrael*, are but ſo many *Arguments* of their *Hypocriſie*, whilſt they perſecute their *Neighbours* in the *fear of God.* And that God cannot *endure* the *outward worſhip* of *his People* without the *inward Integrity*, that he

† Ioh. 4. 20.

he *forbids ſome men* to do the things which he *commanded* them, and *reckons* their *very ſacrifices* in the number of their *ſins*, I think it *uſeful* to *demonſtrate* by ſeveral *Inſtances* out of *Scripture*. Which, as a *farther anſwer* to the *objection*, will deſerve to make another *Paragraph*.

§. 7. When the *Houſe of Iſrael* ſtood guilty of *oppreſsion*, and *violence*, 2. *rebellion*, and *blood-ſhed*, and yet were very much addicted to *the* † *ſeeking of God*, by *prayer*, and *faſting*, and *ſtrict obſerving* of his *Sabbaths*, and *by loading his Altar with many Sacrifices*, from whence they concluded they were the *godly*, notwithſtanding their *purple and* * *crimſon ſins*; God *thus expoſtulated* with them by his *Prophet Eſay*. † *To what purpoſe is the multitude of your ſacrifices unto me? I am full of the burnt offerings of Rams. Who hath required this at your hands to tread my* 12. *Courts?* bring *no more vain Oblations. Incenſe is an abomination unto me. The new* 13. *Moons, and Sabbaths I cannot away with; it is Iniquity even the ſolemn meeting.* 14. *Your appointed Feaſts my ſoul hateth, they* 15. *are a trouble unto me, I am weary to bear them.* It may ſeem ſomewhat *ſtrange* to *one*

† Eſa. 1, 2. 15. 17.

* verſe 18.

† 11.

ſort of *people*, that God ſhould *command* theſe things, and yet *forbid* them; that he ſhould *chide* his people for their *obedience* to thoſe very *ordinances* which he had *given* them; and that he ſhould *hate* or *be weary of* thoſe *Obſervances*, which though he did *not command* becauſe they were *good*, yet they were *good* becauſe he *commanded* them. He ſpake in the phraſe of one that hath *ſurfetted* with a *Meal*; *w bring no more, for I am w full.* As if it were *not lawful* for them (in the ſtate of *Impenitence* that they were in) to do their *Duties*. Nay, *God, having commanded them to come into his Courts*, did yet *expoſtulate* with them, *who hath required it at your hands?* of which the *reaſon* muſt needs be this, that what he had *explicitely commanded* them upon *condition* of their *purity*, he alſo *implicitely forbid* them on *ſuppoſition* of their *uncleanneſs*. God had *commanded* them indeed *to appear before him, to come into his Courts, and there to lift up pure hands*; but he *no where* commanded them to *draw near him with their lips, when their hearts were far from him*. If he could not *endure*, he could not certainly *command*, that they ſhould come into his preſence with *ſullied Conſciences*, with *Hearts full of Malice*, with *Eyes full of Adultery*, with *the treaſures of wickedneſs in their Hands*, and

ww ver. 11, 13.

the

the poyſon of Aſps under their Lips. They did *what* they were bid, but they did not do it *as* they were bid. God commanded their *qualification for coming*, as well as their *coming* into his *preſence*. And ſo whilſt they *obeyed* the *letter* of the *Commandment*, they *rebelled* againſt the *ſcope* of it. God *abhorred* their *ſacrifices, could not away with their Sabbaths*, and had an *averſion to their prayers*, even *becauſe their hands were full of* * *blood*. So far was their *godlineſs* (as they thought it) from having a faculty to *cleanſe* them, that their *bloody hands* were to be *waſhed* before their *godlineſs* could be clean. Another *Inſtance* we have in the 66*th*. *Chapter* of *Eſay*, where God profeſſeth to have *regard* to the man that *trembleth at his Word*, (that is to ſay, *to him that feareth to break his Law*,) which whoſoever doth not, doth but *offend* his *God* with *that ſacrifice*, which he intends for an *Atonement*. God *abominates ſuch worſhip*, as much as *murder* (and he will have a *murderer* to be *ſnatched from his* † *Altar*.) He *that killeth an Ox, is as if he ſlew a man*. He that *ſacrificeth* a *Lamb*, is as if *he cut of a Dogs Neck*. (and the *price* of a * *Dog* muſt not be brought into the *Temple*.) He

* v. 15. 16. 17.

Iſaiah 66. 2, 3.

† Exo. 21. 14.

* Deut. 23. 18.

that *offereth an oblation*, is as if he offered † *Swins Blood* (a thing was legally *unclean*) he *that burneth Incense*, is *as if he blessed an Idol*. Which is as much as to say, That *the doing of those things* which God hath *absolutely commanded*, is *no better* then *the doing* what he hath *absolutely forbidden*. For God had *commanded* his *people Israel* to *kill an Ox*, & to *sacrifice a Lamb*, to *offer oblations*, and *burn Incense*; as he had *strictly forbid* them to *slay a man*, and to *sacrifice a Dog*, to *offer swines blood*, and *to bless an Idol*. But yet to *some sorts* of men, who have a *form only* of *godliness*, but the very *substance* of *Impiety*, or who *intitle God* to *their wickedness* by putting their *blackest designes* upon the *score* of *Religion*, or who seek to *bribe God*, by doing *lesser duties*, to *connive* at their *omitting the* * *weightier matters of the Law*, (I say) to *such* men as *these*, their very *sacrifices* become their *sins*. For *them to pray* is as *bad* as *cursing*; for *them* to *come* into the *Temple*, is as *bad* as *dwelling* in the *Tavern*; for *them* to *offer Incense* to the *true God*, is as *filthy* a thing as if they *offered* it to a *false one*. A *third Instance* we have *in the 58th. Chapter of Esay*, where though the *Children of Israel did seek* † *God daily*, and *delighted to know his*

† Deut 14. 8.

Rom. 2.24.
* Matt. 23. 23.

† Isa. 58.2.

ways,

ways, as a nation that did righteouſneſs, though they forſook not the ordinances of God, and *did ask of him the ordinances of Juſtice,* and *took delight in approaching to him;* yet *when they faſted, God would not ſee;* when *they afflicted their ſoul, he took no* verſe 3.
knowledge. The reaſon was, *becauſe they faſted for ſtrife and debate,* and *to ſmite with the fiſt of wickedneſs.* They *thought that days* 4.
of faſting and humiliation were ſufficiently obſerved by *bowing the head like a Bulruſh,* and *by ſpreading ſackcloth and aſhes under them,* whereas (to faſt as they *ought,* and as *God* would 5.
have *had them,*) they ſhould have *looſed the Bonds of wickedneſs, they ſhould have undone the heavy Burdens,* and *have let the oppreſſed go free.* The *faſt* which God hath 6.
choſen, is to *deal our bread to the hungry,* to *bring the outcaſt into* 7.
our Houſes, to *cover the naked,* and *not to hide our ſelves from our own fleſh.* To what purpoſe is *their Religion,* who *cover Gods Altar* at once with *Hecatombes and with* * *Tears?* with the *Tears and cryings out* of ſuch as *are oppreſſed,* and *have no Comforter?* † *if ye offer the blind for ſacrifice, is it not evil? if ye offer the lame and*

* Malaciah 2. 13.
† Mal. 1. 8.

the ſick, is it not evil? offer it now unto thy Governour, will he be pleaſed with thee, or accept thy perſon, ſaith the Lord of Hoſts?

† verſe 6. a † *Son honoureth his Father and a*
7. *Servant his Maſter; if then I be a Father, where is mine honour? if I be a Maſter, where is my fear? ye deſpiſe my name, by offering polluted bread upon mine Altar.* From hence it evidently appears, that the religious performances of Gods people may amount to no more then an arrant mockery; their very *godlineſs* (as they account it) may ſerve for nothing but to pollute them; they may become the more *loathſom* by the *ſervice* and *worſhip* of their *God*; when God is neer in their *mouth*, but *far* from their *Reins*; that is to ſay, when they *talk*

*Jer. 12. 2. of his law but diſobey it; or when they outwardly obey the *firſt Table* of the *Law*, but both outwardly and inwardly tranſgreſs the ſecond. I will at once illuſtrate and conclude this *Section*, by *paraphraſing a paſſage* in the *ſeventh chapter of Jeremy.*

* Jere. 7. 4. * *Truſt ye not in lying words*, of thoſe *falſe Prophets* who prefer the *ſhadow* of *Religion* before the *ſubſtance*, and think that ſo long as they have *prayers*, and *proſtrations*, and *ſacrifices* in the *Temple*, it ſhall go well with them, however *wicked* they are *otherwiſe*,] *ſaying the Temple of*

of the Lord, the Temple of the Lord, [as if the *whole duty of man* did *only consist* in *outward worship.*] *But amend your ways and your doings by executing judgement betwixt a man and his Neighbour,* (that is to say, *by doing Justice*;) *by not oppressing the stranger, the fatherless, and the widow, and by not shedding any innocent blood,* (that is to say, *by loving mercy*;) *by not walking after other* Gods, that is to say, (*by walking humbly with thine own*;) *ye trust to the words of lying Prophets* [who *flatter with their lips,* and *heal the hurt of the people slightly, saying, peace, peace, when there is no peace,* chap. 6. 14] *will ye steal, and murder, and commit Adultery, and swear falsly, and burn* Incense *unto Baal, and stand before me in this house which is called by my Name,* and *say We are delivered to do all these Abominations?* (or, we are delivered, *notwithstanding* these Abominations) *is this house become a den of Robbers in your Eyes?* [that is to say, *shall I suffer my Temple* to be an *Asylum,* a *sanctuary,* and *shelter* for *all your sins,* as a *den* is for *Theeves?* no, I will not suffer it, *saith the Lord.*]

verse 5. Micah. 6. 8. 6. 8. 10. 11.

§. 8. I suppose by this time, it is *sufficiently apparent,* that *they* may *perish eternally*

who are † *Gods people* (in reſpect of their *priviledges*, and *calling*, and *profeſſion of religion*) becauſe they may be *more ſinful* then they that *are not his people*. They *may* (and *have* often) *even over-paſs the deeds of the wicked*. And this they may do, notwithſtanding all the fine things, which were *alledged* in the *objection* as *marks* and *characters* of the *godly*. It will now be ſeaſonable to deſcend unto the *Application* and *Uſes* of what hath hitherto been ſpoken.

† Jere. 5. 26.

28.

See Ezekiel 16. 47, 48, 51, 52.

The Application.

§. 9. *We* of *Chriſtendom* are *the houſe of Iſrael*; though not after the † *fleſh*, yet according to the *ſpirit*, the *ſons* of *Abraham*, though not the *ſeed*; *Inheritors* of his *promiſes*, though not of his *blood*; *Children* of † *Sarah* which is *mount Sion*, though not of *Hagar* which is *mount Sinai*; Though not by *birth*, yet by *adoption*. Though not the *natural branches* of the *good olive Tree*, yet *wilde olive branches* † *ingrafted* into the *good olive ſtock*. As the *Sacraments reſted* with *them*, ſo do they *now* alſo with *us*. As *they* had the *Law*, ſo have *we* the *Goſpel*. *They* of the

† Rom. 9, 8.

† Gal. 4. 24, 25. Heb. 12. 22.

† Rom. 11. 17, 24.

Synagogue

Synagogue were *Christians* in the *shadow*, *we* of the *Church* are *Israelites* in the *substance*. For *they* had *Christ* in the *Type*, as *we* in the *Antitype*. *They* were Gods *chosen* as the *elder brother*, and so are *we* as the *younger*. *They* were the *first part* of *Gideons fleece*, and we the *second*. * But let us grow *wiser* then *they* were, by the very *example* of their *Folly*. Let us not *presume*, as *they did* upon the *priviledge* of our *Election*. For *if God spared not the natural* * *branches*, we ought in reason to *take heed*, *lest he also spare not us*. S. *Paul* says plainly, that *our* election is † *conditional*, as well as *theirs*. The *goodness* of God will *continue* to us no *longer*, then *we* * *continue in his goodness*. If we do *not continue*, *we shall also be cut off*. And *they*, if *they abide not in unbelief*, *shall be grafted in*. As God *Almighty left* the *Jews*, and (upon their impenitence) turned to us *Gentiles*; so (upon the same ground) he may leave us *Gentiles*, and return to the *Jews*. Does God love *us* more then Israel, because he hitherto spares us? it does not follow. *For* † *except we repent*, *we shall all likewise perish*. As we were *the* * *stones*, *out of which God raised up children unto Abraham*, so God

* Use 1.
* verse 21.
† verse 22.
* 23.
† Luke 13. 3.
* Mat. 3. 9.

is *able* out of *thoſe ſtones too*, (I mean the ignorant ſalvages, or obdurate *Jews*,) *to raiſe up brethren unto Chriſt*. Then *let us not ſay within our ſelves*, (in *imitation* of the *Jews*) that we have *Abraham for our Father*, and *therefore* we are the *faithful*; that *Chriſt* is our *righteouſneſs*, and *therefore* (live how we will) we are the *juſt*; or that *England* is our *native Country*, and therefore we are the *reformed*. Let us not ſay that we are *deniſons of heaven* by the very *priviledge* of our birth, whilſt the children of *Hagar* muſt be fain to *ſerve* an hard *Apprentiſhip*, and yet be *children* of the * *bond-woman* when all is *done*. (juſt as S. *Paul* was *born* * *free* of *Rome*, whereas the Chief Captain was fain to *buy* it with a great ſum of *money*.) 'tis true, our *Fathers* after the *fleſh* are wont to *intail* the inheritance upon the *eldeſt*, although the *worſt*. And be the *younger* children never ſo good, they are ſent away with a little pittance. But the Father of Heaven is not ſo partial. He who is not an *accepter* of any mans perſon, but a rewarder of his works, doth beſtow his inheritance, not on the *eldeſt*, but on the *beſt*. Rather upon *Shem* then *Ham* or *Japhet*; upon *Iſaac*, rather then *Iſhmael*; upon *Jacob*, rather then *Eſau*; upon *Judah*, rather then *Reuben*; nor ſo ſoon upon upon *Eliab*, as honeſt *David*. The *Jews* were

*Gal. 4. 30.
* Acts 22. 28.

Gods

Gods *first born*, his choſen, his ſpouſe, ſet as a jewel upon the arm, or as a ſignet upon the heart, yet for the wickedneſs of the *Jews* he called in the *Gentiles*, not as *poſitively good*, but as † *leſs wicked* then the *former*. When * *Ebed-Melech* the *Ethiopian* had preſerved that *Prophet* whom the Jews oppreſſed, for which God rewarded him with the ſafety of his life, (whilſt the *Iſraelites* periſhed on every ſide) God was pleaſed at that *diſtance* (as † *Grotius* ſpeaks upon the place) *to ſhew what juſt cauſe he had, to call the Gentiles* into the *priviledge of the Jews*. The *Gentiles believed* on *him* whom the *Jews crucified*. The *Canaanite woman*, and the *Centurion* were reſpected by our *Saviour*, not the *leſs*, but the *more*, for being *aliens*. He *commended others*, but *admired them*; † *O woman, great is thy faith. And I have not found ſo great faith, no not in Iſrael.* Now if when *Iſrael* (the *elder*) had *prophaned Gods name, and polluted his Altar*, and walked *unworthy* of their *great calling*, God told them plainly, he had *no* * *pleaſure in them, nor would accept an*

† Ezek. 5. 7, 8.
* Jere. 38. 7. chap. 39. 17, 18.

† *Jam tum eminus oſtendere voluit Deus, quàm juſtas cauſas haberet gentes extraneas ad ſalutem vocandi.* Grot. ad Jer. 38. 7.

† Matt. 15. 28. Mat. 8. 10.

* Mal. 1. 10, 11, 12.

offering

offering at their hands, but *his name ſhould be great among the Heathen*; why may not *Iſrael* (*the younger*) if they *deſerve* alike be alike *dealt* with? if the *Turks* at this day are leſs wicked then the *Chriſtians*, why may not *God depart* from *us* to *them*? and ſend *them* into his *vineyard*, as apt to *bring forth better fruits*? It was rightly ſaid of S. *Hierom*, that *men are not choſen of God Almighty by the priviledge of their* t *Country, but by the Rectitude of their* t *wills*. For *as all were* † *not Iſrael, that were of Iſrael*, ſo *all* that are *Chriſtians*, are not *of Chriſt*. As *they* alone were reputed for the *children* of *Abraham* who were *ſo* after the *ſpirit*, (and the *children of the* * *promiſe accounted for the ſeed*,) ſo *they alone* ſhall be *reckoned* the *younger brethren* of *Chriſt* and *coheirs* of the *promiſes*, (not that † *call upon his name*, but) *that do* his *will*; let the *place* of their *birth*, or of their *breeding* be what it can be. Our bleſſed *Saviour* hath ſaid *diſtinctly*, * that *they ſhall come from the Eaſt* (not onely from *Rome*) *from the Weſt* (not onely from *Paleſtine*) *from* the *North*, (not onely from *Africa*) from the *South* (not onely from *Europe*) and *ſhall ſit down*

t t *Non gentes à deo eliguntur, ſed hominum voluntates.* Hieron. *in Epiſt. ad Hedibiam Quæſt.* 10.

† Rom. 9. 6.

* verſe 8.

† Matth. 7. 21.

* Luke 13. 29.

down in the Kingdome of God. Notwithſtanding the *difference* both of our *languages*, *complexions*, & diſpoſitions * our *ſouls* were *all* made of the very *ſame ſpirit*, as well as our *bodies* of the very *ſame dirt*. And therefore let us not *leane* ſo *ſtrongly* upon the *irreſpectiveneſs* of Gods *decree*, and ſo the *immutability* of our *election*, and ſo the *neceſsity* of our *bliſs*, as to *flatter* our ſelves to *Hell*, with an impoſſibility of coming thither.

* *Non Latinis, nec Argivis ſolis anima de Cœlo cadit, Deus ubiq; & Bonitas dei ubique, una anima, varia vox: unus ſpiritus, varius ſonus.*

Tertul. *de Teſtim. Animæ*, cap. 6.

§. 10. Nor let us ſtand too much upon the performance of ſeveral duties, 2. which do diſcriminate us from *Jews*, as well as *Gentiles*, nay, from the greater part of our *fellow Chriſtians* both in the *Eaſtern*, and *Weſtern Church*. For the *buſineſs* of our *Salvation* doth not onely conſiſt in the many *priviledges* and *duties* of being *Chriſtened* when we were *Infants*, and *believing* a *Creed* now we are *men*, beſides our *keeping* of *Sabbaths*, our hearing of Sermons, our frequenting of prayers, our receiving of Sacraments, our *reading of Chapters*, and the like; we may do all *theſe*, and yet be *damned*. For we may do

do them in *Hypocriſie*; and in that caſe, the very *means* of *Salvation* may ſet us *forward* in our *way* to *Hell*. Many *others have been*, and *we may* be (*poſsibly*) the *worſe for Chriſt* (as will appear by that which I ſhall ſay *anon.*) A man may be *poyſoned* with the very *cup of bleſſing*. To be a *Chriſtian* onely in *ſhew* (like *Simon Magus*,) ought to be reckoned as a dangerous and a moſt terrible thing. The very *ordinances* of God in ſome *caſes*, are much more to be *trembled at*, then *ſpears & halberts*.

Heb. 6. 4, 5, 6. A man may *poſsibly* be *inlightned*, and *have taſted of the Heavenly gifts*, and *be made a partaker of the holy Ghoſt*, and have *taſted the good word of God*, and *the powers of the world to come*, and yet in caſe he *fall away* (which is the *Apoſtles Suppoſition*) he ſhall gain no more by all this, then a moſt ſad *impoſsibility to be renewed unto repentance*. *Religion* and *worſhip* are *equivocal words*; of which there is *one only* that is *good*, but *many ill*. We know that *to pray* is an act of *worſhip* and *Religion*, but yet the *prayers* of the *Phariſees* were turned into *ſins*,

*Prov. 28. 9
Iſa. 1. 15.
Mat. 23. 14.
† Mat. 7. 22, 23.
1 Cor. 6. 27
Phil. 1. 15, 16, 17.

* and ſo the prayers of the *obſtinate* are a meer *abomination*. Again *to preach*, is a *religious duty*; yet a man that *preacheth* may be a † *caſt-away* (which if the *Timorous Bruno* had not *believed*, he had not

not given *an occaſion* to the *famous order* of the *Carthuſians.*) Again, to *hear Sermons* is a *duty*; yet *Herod* was not the *better*, but rather very much the * *worſe* for *all* the *preaching* of *John Baptiſt.* *Felix* and *Agrippa* were *both* the *worſe*, becauſe they were *not* the *better* for the *preaching of Paul.* And the *ſtubborn Jews* were the *worſe*, becauſe the more *inexcuſable* for *all* the *preaching* of *Chriſt himſelf.* There is not any thing in *Scripture* more *clear* then this, that if † *Chriſt had not come and ſpake* to *ſome men*, they had *not had ſin*, who yet, *becauſe* of his *ſpeaking*, had *no excuſe for their ſins.* That *Sodom* had a *leſſer degree* of *guilt* and of *Hell*, becauſe they were * *without Chriſt*; and *Capernaum* a *greater*, becauſe they were *a portion* of *Gods own people*, who had amongſt them, not the *preaching* onely, but alſo the *perſon*, and the *miracles* of *Jeſus Chriſt.* That *Chriſt* becomes to *ſome* men (though by *accident* indeed, and through *their faults*) *a ſtone of ſtumbling, and a Rock of offence*, as well for the *fall*, as for the *riſing* of *many* in *Iſrael*; and therefore 'tis plain, a *man* may *make* himſelf

* Mark 6. 18, 20. Matth. 14. 9. Acts 24. 25. chap. 26. 28.

† John 22. 24.

* Matth. 11. 23.

ſelf the * *worſe* for *Chriſt*, and make *no other uſe* of *him*, then of a thing to be *damned by* ſo much the *deeper*. Again, to *read* the *Scriptures*, is another *duty in Religion*; yet *many* men have *wreſted them to their deſtruction*; and that not onely out of *perverſneſs* (as *Helvidius*, and *Julian*,) but meerly through † *ignorance*, or *inſtability*. Again, the *Sacrament* of *Baptiſme* is a ſpecial *priviledge* and *duty* too; yet *many* have been * *drowned* in the *very laver* of *Regeneration*. Laſtly, *the Sacrament of the Lords Supper* is a *prime part* of *Gods worſhip*; yet is it *poſſible* to † *periſh* by the *bread of life*, and to *drink* our *miſery* from the *Cup of Salvation*. Again, *to faſt*, is a *part* of Gods *ſervice*: yet how * *often* hath it been *uſed* as a *meer diſguiſe*? Laſtly, *to go to Church*, is a *Chriſtian duty*; † yet how *many* have been *guilty* of going *thither*? (when onely to *eat*, or to *drink*, to *buy*, or to *ſell*, to *ſee* or to be *ſeen*, when, whilſt their *feet* do carry their *bodies* into the *Temple*,

* Iſa. 8. 14, 15. Luk. 2. 34. Rom. 9. 31. Marke 12. 40. Luke 12. 47. 1 Cor. 11. 23, 24.

† 2 Peter 3. 16.

* Acts 8. 16, 17, 18, 19, 20, 21, 23.

† 1 Cor. 11 27, 29.

* Matth. 6. 16. Jer. 58. 4.

† Matt. 6. 5. Luke 18. 10, 11. 1 Cor. 11. 20, 21, 22. Matth. 21. 12.

Temple, they leave their *ſouls behinde* them in the *Shop*, or *Tavern*.) From *all which* it is *evident*, that *all thoſe very good things* (which I have mention'd) being *very ill done*, do make but the *Carcaſs* of *Religion*, to which *Obedience* with *Integrity* muſt give the *life*. It is not ſufficient to ſay * *Lord, Lord*, that is,) to be *Profeſſors* of the *Chriſtian Religion*, to be *orthodox* in *judgement*, to yield up an *eaſie* and *cheap aſſent* to the *twelve Articles* of the *Creed*; (as I ſaid before) *for the days come* (ſaith *the Lord*) * *when I will puniſh all that are circumciſed with the uncircumciſed*; the *diſobedient beleevers*, with *the wicked Infidels*. And the *priviledge* of *Baptiſm* ſhall no more avail *a wicked Chriſtian*, then *Circumciſion* a *wicked Jew*. It were too *eaſie* a thing to be a *Saint*, if a man might be ſo (under the *Law*) meerly by *loſing* a *little skin*; or if he might be ſo (under the *Goſpel*) meerly *by being waſh't in a little water*; (as the *ſanguine Clinicks* do love to *fancy*,) by *frequenting Sermons*, and other *ſervices* of the *Church*; and by *preſuming* upon a *Saviour*. The *Houſe of Iſrael* in * *heart* were *uncircumciſed*, as well as *Ammon* and *Moab*, *Ægypt* and *Edom*; (*there*, there was *enough*

* Matth. 7. 21.

* Jer. 9. 25. *Neque me movebit tantilla pellicula vel retenta, vel rejecta.* Grot. in loeum.

* Jer. 9. 26.

enough to be *cut off*, and *caſt away*.) And how many *Chriſtians* in *heart* are *unbaptized*, even of *thoſe* whoſe *bodies* are *rebaptized?* (there is commonly *too much* to be *waſht away*.) The way to be *Iſraelites indeed*, (and not in *Word*, or *profeſſion* only) *is to be without Guile*, like good * *Nathaniel*; to be *upright*, like † Job, both *fearing God*, and *eſchewing evil*. We muſt be *impartial* in our *obedience*, like † *Zachary* and *Elizabeth*, *walking* (not in *ſome*, but) *in all the commandments*, without *exception*; always *reckoning* with our ſelves, *that to offend in* * *one point*, *is to be guilty of all*. Which is indeed an *other uſe* of what hath hitherto been ſpoken. For

* Ioh. 1. 47.
† Iob 1. 1.
† Luk. 1. 6.
* Iam. 2. 10

§. 11. This doth teach us to *diſtinguiſh* (in our *ſelves*, or *others*) betwixt a *ſincere*, and *hypocritical profeſſor*. Betwixt a man that is white as † *ſnow*, (as well *within*, as *without*,) and a man that is *white* as a * *whited Sepulcher* (only *without*, but not *within*.) It is frequent for *Satan* that *Prince* of *darkneſs* to wear the † *form* of *an Angel of light*. And as frequent for his *children*

3.
† Pſa. 51. 7.
* Matt. 23. 27.
chap. 24.
† Rev. 16. 10.
2 Cor. 11. 14.

children to be * *outwardly righteous.* There were thoſe that were *called Chriſts* in the *Apoſtles* own *times*, who yet were nothing but *Antichriſts*; and there are thoſe that are *call Chriſtians*, who yet are nothing but *Antichriſtians.* And therefore we muſt *diſcern* who are *Iſraelites* r *indeed*, and real *branches* of the *true vine*, not by the *leaves* and the *bloſſoms*, but by the *fruits* of their *piety.* If they are *grafted* into *Chriſt*, and *grow up* with that *nouriſhment* which they *ſuck* from *him*, their *obedience* will be *uniform* and *univerſal*, both to the *precepts* of the *firſt*, and the *ſecond table.* They will not *ſwallow* down the *fallacy* of thinking *all* things to be *ſingly good*, which are *good in conjunction*, knowing that *piety, & probity, holines & righteouſneſs godlines and honeſty*, *obedience* to the *firſt table* and *obedience to the ſecond*, are like *Hippocrates his Twins*, or rather like the *jewels* called *Unions*, which cannot *grow* but in *couples*; and (like the *body* and *ſoul* of *man*) cannot be *parted* from one another without the *deſtruction of the whole.* There may be *fractions*, or *reliques*, or rather *Images* of *both*, but *neither*

*Matth. 23. 28.

r ὅτι μὴ διείσκουσι βιοῦντες ὡς ὑχεισὲς ἐδίδαξε, γνωσιζέ. δωσαν μὴ ὄντες χεισιανὸι, κἂν λέγωσιν διὰ γλώτης τὰ τῦ χειςῦ διδάγματα. Iuſt. Mart. in Apol. 1. & Tryph. p. 50.

neither will be in its *Integrity*. For though *any one defect* is enough to make a thing *ill*, † yet there muſt be a *concurrence* of *every cauſe* to make a thing *inwardly and truly good*. The *two Tables* of the *natural*, or *moral law*, are *mutual Touchſtones* to one another. We muſt try by the *firſt*, whether our *Honeſty* is *rightly founded* upon the *fear* and *love* of *God*. And we muſt try by the *ſecond*, whether our *Godlineſs* is *real*, ſo as to make us very *fruitful* in *acts* of *Juſtice*, and *works* of *mercy*, *exact* and *punctual* in *every duty* towards our *Neighbour*. But the more *ſpecial Touchſtone* of the *two* (and moſt commended to us in *Scripture*) is our *obedience* to the *precepts* of the *ſecond Table*. Which I ſay not, as *preferring* the *ſecond* to the *firſt* (though the *Tranſgreſſion* of the *firſt* is only a *ſin* againſt *God*, whereas the *breach* of the *ſecond* is a *ſin* againſt *God* and our *Neighbour* too) but becauſe a *viſible obedience* to the *ſecond Table* is a *ſurer mark* of *ſincerity*; whereas a *viſible obſervance* of the *firſt* is *oftner worn* as a *Diſguiſe*, to *cover*, or to *excuſe*, the *ſeveral breaches* of the *ſecond*. And the *reaſon* of it is *obvious*: it being *cheap*, and *eaſie*, for *any Hypocrite*, to *acknowledge one God*, to *abſtain* from *Images*, to *ſpeak* without *ſwearing*, *to ceaſe from labour* and *go to Church one* day in *ſeven*; but

† *Bonum ex cauſâ integrâ, malum ex quolibet defectu.*

but not ſo *eaſie*, nor ſo *cheap*, to be *juſt* to *all*, and *merciful* to the *needy*; at once to *pay* what we have *borrowed*, to make *reſtitution* to whomſoever we have *wronged*, and withall to *give freely* to them that *ask*. Hence the *method* that is uſed to *God Almighties* own *ſecretaries* and *Amanuenſes*, is not to *prove* a mans *love* to his *Neighbour* by his *love to God*, but on the contrary, his *ſincere love to God* by his *love* to his *Neighbour*. We have *pregnant examples* in the *Epiſtles* of *S. John*

Whoſoever doth not righteouſneſs is not of God, neither he that loveth not his brother. 1 Iohn 3. 10.

He that loveth not his brother abideth in Death. 14.

Whoſoever hath this worlds good, and ſeeth his brother hath need, and ſhutteth up his bowels of compaſſion from him, how dwelleth the love God in him? 17.

If a man ſay, I love God, & hates his brother, he is a lyar. For he that loveth not his brother whom he hath ſeen, how can he love God whom he hath not ſeen? chap. 4. 20.

(not to *multiply* examples without any need,) it is ſo abſolutely *impoſſible* for a man to *pleaſe God*, or to be *godly* in *Gods account*, without *doing to* * *others as we would that others ſhould do to us*, (ſo ſtrictly *commanded* by our *Saviour* as the *ſum* and *upſhot of the Law and the Prophets*, and ſo much *admired* by * Matth. 7. 12.

the

the *Emperour* * *Severus*, as he commanded it to be *carved* in *all* his *Plate*,) that S. *Paul* affirmed to his *Galatians*, *all the law is fulfilled in this one word*, † *Thou ſhalt love thy Neighbour as thy ſelf*. And ſure if the *love* of our *Neighbour* is the *fulfilling* of *all the Law*, the *not loving* of our *Neighbour* muſt needs be the *breach* of it. In ſo much that *God*, in ſome caſes, will have his *creatures* to be *ſerved before himſelf*. He will have us to be *honeſt* and *kinde* to *one another*, *before* he will *accept* of any *worſhip* or *ſervice* which we can *offer* unto *himſelf*. He will have *mercy* ſo much *rather* then *Sacrifice*, that he will have *mercy*, *and not Sacrifice*, when the *one* doth ſtand in *competition* with the *other*; although when *both* may be *had*, he will *have* them *both*. *This* is the *method preſcribed* by our bleſſed *Saviour*, that † *if we bring a gift*, or *oblation*, (be it of *prayer* or *thanksgiving*) *before the Altar*, and *there remember that our brother hath ought againſt us*, (that is to ſay, that we have *wronged any man* whom we have not yet *righted*) we *muſt leave our gift*, *and go our way*. We muſt firſt *be reconciled* to our injur'd *brother*, and *then* (but not *till then*) we may *offer our gift*. If there is *violence* in our *hands*, *ſlander* in our *tongue*, *envy* in our *eye*,

* *Quod tibi non vis fieri alteri ne feceris.*

† Gal. 5. 14.

† Matth. 5. 23, 24.

eye, or *miſchief* in our *heart*, we muſt *quit* our *Devotions*, not only as *unprofitable*, but *hurtful* things, as things that are *odious* to the *ſpirit* of *holineſs*, things *he cannot* * *away with*. The ſeveral *parts* of Gods *ſervice* which are the *uſual ingredient* in that which we call his *publick worſhip* performed commonly in the *Church*, (ſuch as *faſting*, and *praying*, and *preaching*, and the like,) though they are *neceſſary duties*, are yet no otherwiſe required then as *Acts of ſacrifice*; which are *only pleaſing to God Almighty* whilſt they are *faithfully attended* with *Judgement*, and *Juſtice*, and *mercy too*, which are called by our Saviour, *the* † *weightier matters of the law*. The *great Qualification* which *God* required of *his people Iſrael* to make their *worſhip* of *him acceptable*, was their *repentance and amendment*, expreſt by † *waſhing*, and *making clean*, by *ceaſing to do evil, and by learning to do well*, by *ſeeking judgement*, by *relieving the oppreſſed*, by *helping the fatherleſs*, and by *pleading for the widow*. Saint *James* tells us *expreſsly*, † that *if any man ſeem to be religious*, and *yet bridleth not his tongue*, (thereby *injuring* his *Neighbour*, though but in *word*,) *that mans Religion is vain*. And ſetting down *what Religion is vain*.

* Iſa. 1. 13.

† Matth. 23. 23.

† Iſaiah 1. 16, 17.

† James 1. 26.

vain. And ſetting down *what Religion* is *undefiled and pure in the ſight of God*, he doth not *inſtance* in *hearing many Sermons*, in *making long prayers*, in having the *Scripture* at ones *tongues end*, or in *bodily reſting* upon the *Sabbath*, but (as that, *without* which, *all* the *reſt* is worth *nothing*,) *in viſiting the Fatherleſs and the Widows in their affliction, and in keeping ones ſelf* † *unſpotted from the world.* Where the *doing* of *Juſtice*, and the *loving of Mercy* are not obſerved, though a man may *fawningly, yet he cannot walk humbly, and ſincerely with his God.* Where theſe * *Requiſites* are *wanting*, *God* will *implicitly* ſay to *us*, as he was wont *explicitly* to his *antient Iſrael*, [*I* † *am full of your Sermons*, and *even weary of your Prayers, your Faſts and Sabbaths, and the calling of Aſſemblies my ſoul hateth, it is iniquity even the ſolemn meeting.* * *To what purpoſe is the multitude of your ſervices to me? your oblations are not acceptable, nor your ſacrifices ſweet unto me.* † *He that confuteth a hereſie* (whilſt *himſelf* is an *oppreſſor*) *is as if he ſlew a man.* He that *condemneth an Idolater* (whilſt *himſelf* is * *ſacrilegious*)

† verſe 27.

* Micah. 6. 8.

† Iſa. 1. 11, 12, 13, 14.

* Iere. 6. 20.

† Iſa. 66. 3. Mic. 6. 12.

* Rom. 2. 22.

ous) *is as if he cut off a Dogs Neck. He that maketh long Prayers* (whilſt *himſelf devoureth* † *Orphans and Widows Houſes,*) *is as if he offered ſwines blood.* † Matth. 23. 14. He that *heareth many Sermons* (whilſt *himſelf* is but a * *hearer*, and not a *doer* of the *word*,) *is as if he bleſſed ſo many Idols.*] * James 1. 23. I have *inſiſted ſo long*, and *toucht* ſo *often* upon this *ſtring*, becauſe I finde it (by ſome experience) to make the moſt *pleaſing*, by making the moſt *beneficial*, and *uſeful ſound*. And becauſe I think it of *high importance*, that every man ſhould be taught what is meant by a † *Chriſtian*, or *an Iſraelite* † *indeed*; and be throughly able to *diſtinguiſh* betwixt a *member* of the *viſible*, and of the *myſtical Church*; betwixt a *believer* that *muſt die*, (*without repentance* and *Renovation*,) and *another believer* that ſhall *live for ever* (becauſe he *proves* his *repentance* by his *amendment* and *perſeverance*.) To *ſerve God effectually*, as *the Iſraelite indeed*, we muſt not only *offer* unto *God*

† ὁι μετὰ λόγε βιώσαντες χειρίανὸι εἰσι, κἂν ἄθεοι ἐνομίσθησαν· οἷον ἐν Ἕλλησι μὲν Σωκράτης καὶ Ἡράκλειτος καὶ ὁι ὅμοιοι αὐτοῖς. ἐν βαρβάροις δὲ Ἀβραὰμ, Ἀνανίας, Ἀζαρίας, Μισαὴλ, καὶ ἄλλοι πολλοί. ὁι δὲ μὴ ὄντες ἀχρηστοι, ὰκ εἰσι χειρίανοί. Just. Mart. Απολ. 2. πρὸς Ἄντων.

k thanksgiving, but we muſt *prove* our *thanksgiving* to be *more* then *verbal, by paying our vows unto the Lord.* Eſpecially *our weighty baptiſmal vow*; which doth not only *oblige* us, to *forſake the Divel and all his works, the pomps and vanities of the world, and the ſinful luſts of the fleſh*, but alſo *to obey Gods holy will and commandements, and to walk in the ſame all the days of our lives. I cannot, I dare* not *ſpeak peace to my ſelf*, or *ſhew the Salvation of God* to any *other man* living, or upon any *other terms*, then as the *Pſalmiſt did*, † *even to him that ordereth his converſation aright.* And

k Pſal. 50. 14.

† Verſ. 23.

§. 12. From hence I am led into a 4. *fourth conſideration*, that it is *better* (of the *two*) to be an *honeſt*, then an *orthodox* man. For though many *errors in Judgement* do cauſe as *great errors* in *practice* too, yet (comparing them together) we finde that *errors* in *practice* are ſtill the *worſt*, beſides that it is *poſsible*, for men that have *feweſt errors* in *judgement*, to have *moſt in practice.* The *Divel himſelf* is more *orthodox* (perhaps I may ſay) then *any man living*, as being indued with the *greateſt* and *cleareſt knowledge*, (taking the word not in a *moral*, but in a *phyſical* ſenſe;) for which he is not the *better*, but

but rather ſo much the *worſe*; becauſe he *ſins* againſt *greater* and *clearer light*. And ſure as many of *us Chriſtians* as *believe aright*, and *account* of our ſelves as of *the Iſrael of God*, but yet commit the *ſame wickedneſs* with them that are *aliens* from the *Common-wealth* of *Iſrael*, are not the *better*, but the *worſe* for being *orthodox*; for when we *all* ſhall *appear before the judgement ſeat of Chriſt*, we *ſhall receive according* to what we have † *done*, whether *good* or *bad*; and *not according* to what we have *thought*, whether *true* or *falſe*. The Judge will *render* to *every man*, (not according to his *Conjectures*, but) † *according to his deeds*. Which I ſay not to *that end*, that I may *favour* any mans *negligence* in his *inquiry* after the *truth*, but that he may *endeavour* that *moſt* which is of *moſt concerment*. Not a *ſpeculative knowledge*, which being *but ſpeculative* will only ſerve to *condemn us*, but rather *a practical* and *ſaving knowledge*; ſuch as is ſpoken of in *Scripture* with ſo much *eulogy* and *advantage*. An example of which we have in the *ninth of Jeremy*, where ſaith *God* by the *prophet*, [*let* † *not the wiſe man glory in his wiſdom*, nor the *mighty*

† 2 Cor. 5. 10.

† Rom. 2. 6. † 1 Cor. 11. 15. Rev. 20. 12.

† Jere. 9. 23, 24.

In eo fidat quod me noverit, nimirum ſi hoc factis oſtendat. Grot. *in locũ.*

mighty man in his might, nor the *rich man* in his *riches*; *but let him that glorieth, glory in this, that he underſtandeth and knoweth me, that I am the Lord which exerciſe loving kindneſs, judgement*, and *righteouſneſs in the earth.*] That is to ſay, let him *relie* upon his *knowledge* of *me*, if he *prove* by his *practice* that his *knowledge* of *me* is not *in vain*. For the *very knowledge* of *God* will *hurt* us, unleſs we *practice* according to *knowledge*. He ſays not therefore, let *him glory* in this, that he *knoweth* my *nature* (for that is *impoſsible*) nor let him *glory* that he *knoweth* my *ſecret will*, (for that were *needleſs* if it were *poſsible*) but let him *glory in this*, that he *knoweth* (ſo as to *imitate*) my *loving kindneſs* to the *good*, my *ſeverity* to the wicked, my *perfect integrity towards all*. *That* man is to be reckoned to *know* God *beſt*, (not that moſt *rationally diſcourſeth* of him, but) that *obeys* him the *moſt ſincerely*. We may *think* that we *know* him by *other* means, but we do *not* * *know* that we *know him*, *unleſs we keep his commandements. He that ſaith, I know him, and keepeth not his cõmandements is a lyar, and the truth is not in him.* We know, the *Lawyer* in S. *Luke* that came to † *tempt* our *bleſſed Saviour*, was able to anſwer him *very punctually* concerning the *principles* of his *Religion*,

* 1 John 2. 3. verſe 4.

† Luke 10. 25, 26.

ligion, and could tell him (to a *ſyllable*) *how it was written in the law*; and therefore our *Saviour* gave him his *due* with an [ὀρθῶς ἀπεκρίθης, *thou haſt anſwered right*] thou haſt *rightly* reapeated the *commandements* of *God*. But then he preſently added, [*do* * *this*, and *thou ſhalt live.*] Plainly ſhewing thereby both to *him*, and *us*, that we may be very *well catechiz'd*, and yet be very *ill Chriſtians*. Nor can we ever *arrive* at *heaven* only by *knowing* the *right way*, but by *walking in it*. For (though I am not *unmindful* of having ſaid as much *before*, nor am at all *deſirous* to fill up *much paper* with *little matter*, yet I imagine I cannot eaſily *reminde* my reader *too often* of what is *meant* to *profit*, and *not* to *pleaſe* him, that) *knowledge* without *obedience* doth ſerve for nothing but to *damn* us the more *profoundly*; to *ſink* us *deeper* and *nearer* the *bottom* of the *bottomleſs Abyſs* of *fire and brimſtone*. And therefore our Saviour pronounceth his *woes* againſt *Chorazin and Bethſaida* with an *emphatical* [*for*] not on the *ill* that they had *done*, but on the *good* that had been *done to* them; that they remain'd *impenitent*, notwithſtanding thoſe *wonderful* and * *mighty works*, which to *Tyre* and *Sidon* would have been *motives* to *repentance*. And when he tells *Ca-*

* verſe 28.

* Matth. 11, 21.

pernaum ſhe ſhould be *humbled* as *low* as *Hell*, his reaſon is, becauſe ſhe was *lifted* as high as * *Heaven*. And

* Verſ. 23.

§. 13. This deſerves to be the ſub-
5. ject of a *fifth conſideration*, that as *God* hath *abounded* to *us* of *Chriſtendom* more in *heat*, as well as *light*, then to the *nations of the earth* which *ſit in darkneſs* and *in the ſhadow of death*, ſo he expects that we alſo ſhould *abound* towards *him*, more in *devotion* and *integrity* as well as *knowledge*. As the *ſun* is more *propitious* to *Ethiopia*, then to *Tartary*, ſo the *one* brings forth *gold* for the *others Iron*. And it is every whit as reaſonable, that we who are warmed under the *line* of Gods *favour* (I mean the *preaching* of his *Goſpel*) ſhould bring forth *nobler* and more *acceptable fruits* then thoſe that *freez* without the *Tropicks*, (I mean without the *pale* and *preaching* of the *Church*) If we are *Chriſtians* only in *contemplation*, and *practiſe Atheiſme*, if we *feed* on *Chriſt*, as our *lamb*, and *diſobey* him as our *ſhepherd*; we ſhall *one day repent* that ere we *entred* into his *fold*. When God ſhall *ſummon* us to his *Audit*, it will go *worſe* with the *Chriſtian* that grew a *Bankrupt* with *ten Talents*, then with the *ignorant Pagan*, who could not *thrive* with *one*. It will be *hardeſt* for ſuch as *thoſe* that can in *Chriſts name*

* *caſt*

* *caſt out* Divels, and are *themſelves poſſeſt*, to make a *colourable anſwer* to that *grim charge*, which the *acute Tertullian* doth thus *decipher*, †[*Thou didſt preach up God, yet didſt not ſeek him. Thou didſt abominate the Divels, yet didſt adore them. Thou didſt talk of Gods Judgement, but not believe it. Thou didſt preſume there was a Hell, yet didſt not endeavour to eſcape it. Thou wert a Chriſtian profeſſor and yet didſt perſecute the Chriſtian.* It will be as *ill* a *plea* for *us* (in that *great day*) to tell God that we are *Chriſtians*, as for *Judas* to plead *Apoſtleſhip*, or *Lucifer* his *firſt ſtation*. For the *higher* we have *ſtood*, by ſo much the *lower* will be our *fall*. *If after we have eſcaped the pollutions of the world, through the knowledge of our Lord and Saviour Jeſus Chriſt, we are again intangled, and overcome thereby, our ſtate of relaps will be far* †*worſe then our beginning*. Upon which it follows, *that it were better for us* * *not to have known the way of righteouſneſs*, then after we have known it, to

* Matth. 7. 22, 23.

† *Stabit ante aulas Dei Anima die judicii, nihil habens dicere. Deum prædicabas, & non requirebas. Damonia abominabaris, & illa adorabas. Judicium dei appellabas, nec eſſe credebas. Inferna ſupplicia præſumebas, & non præcavebas. Chriſtianum nomen ſapiebas, & Chriſtianum perſequebaris.* Tertul. de Teſt. Animæ cap. 6.

† 2 Peter 2. 20.
* Verſ. 21.

turn from the holy commandement delivered unto us. And ſo by conſequence we ſhall *wiſh* we had never *been*, much *more* ſhall we *wiſh* that we had *never been Chriſtians.* We ſhall curſe the *womb* that *bare* us, and the *breaſt* that gave us ſuck; the *Church* that *Chriſtened*, and the *Prieſt* that *Catechized* us. We ſhall *beſhrew* the *day* that ere we heard a *good Sermon.* We ſhall *bewail* our very *knowledge*, and even *repent* us of our *Grace.* In ſhort, Our *miſery* will be *heightned* from our *means* of being *happy.* And that which *moſt* of all will *vex* us, will be the *liberty* of our *will*; that, by *it* our *miſery* ſhould be our *choice*, and we ſhould *preſs* into *Hell.* That *damnation* ſhould be our *purchaſe*, and not our *Inheritance.* As will *evidently* appear in the ſecond particular.

Viz. The *fountain* or *Head-ſpring*, from whence this Sin and this Deſtruction do both *originally ſtream*, (to wit) not *Gods will*, but *ours.* It is not a *peremptory Decree*, but a *tender expoſtulation.* Not ye *ſhall* die, but why *will* ye?

CHAP.

CHAP. II.

The true Original of Man's Deſtruction.

§. 1. THat *God Almighties irreſpective* and *unconditional decree* ſhould be the *fountain* of mans *deſtruction*, (as *ſome* have *adventured to affirm*) is ſo ſtrongly *diſproved* in the [*why will ye die?*] (as occaſion will be offered to ſhew † *anon*) and ſo *groſly contrariant* as well to the *nature* of *Divinity*, as to the *judgment* of *common ſenſe*, that by how much the *groſſer* thoſe *repugnances* are, in ſo much the *fewer* I ſhall have need to *inſtance*.

† See chap. 3. Sect. 3.

§. 2. Firſt 'tis *repugnant* to Gods *Juſtice*; as implying *ſin* to be one of the *works* of his *Creation*. For he that *abſolutely decreed* an *eternal puniſhment*, was to *provide* there ſhould be *ſinners* to Proved. 1.

to bring it *orderly* to *paſs*. And if to *glorifie* his *juſtice*, an *everliving death* were his *firſt decree*; ſure to *juſtifie* his *juſtice*, *ſin* muſt needs be his *ſecond*. Or indeed (to ſay the truth,) he had ſaved himſelf the labour of making *ſin* by a *ſecond decree*, who had made the *puniſhment* of *death eternal* by a *firſt*. The *one* being ſo *ſtrongly implied* in the *other*, that as the *decreeing* there ſhould be *death* implied that *ſome body* ſhould be *mortal*, ſo the *juſtifying* of *puniſhment* implied that *ſome body* ſhould be *guilty*. There was to be *man*, to *fulfil* an *irreſpective decree*, and *ſinful man* to make it *righteous*. For though *God* is a *Sovereign* to all his *creatures*, yet to *man* in *particular* he is a *Father*, and a *judge*. As a *father* he is *inclinable* to *forgive*; and as a *judge*, he is *inclinable* either to *puniſh*, or to *reform*. To *puniſh* us *temporally*, that we *may* be *reformed*; or elſe to *puniſh* us *eternally*, becauſe we *will not*. As a *father*, he *delighteth* to *puniſh* us *leſs* then we *deſerve*; and he *hateth*, as a *judge*, to puniſh us *above*, or *beyond* our *merits*. Becauſe he is a *father*, he *may* and *does* often *diſpence* with *tranſgreſſions*; but becauſe he is a *judge*, he cannot poſſibly *condemn without* them. If he did *reprobate* as a *ſoveraign*, to ſhew his *power*, but not as a *judge*, to ſhew his *righteouſneſs*; and that the *object* of his *decree* were not the *ſinner*,

(a) *ſinner*, but the (a) man; it would then be a *miſery*, but not a *puniſhment* to be *damned*. *God* reſpected *commandements*, as well as *men*, both in the *intention*, and *execution* of his *decree*. Nor did he make his *commandements* (as *ſome* have done *oaths*) that men might *break* them, and be *obnoxious*, but he rather made *men*, that they might *keep* his *commandements*, and *puniſhment leapt forth* from their † *tranſgreſſion*. It is the property *only* of *men*, and of *ſuch* men *only* as are *inhuman*, to *love* the *Treaſon*, becauſe they either *envy*, or *hate* the *Traitor*, by whoſe *treaſon* they may *injoy* at once the *ruin* of his *perſon*, and *confiſcation* of his *goods*, thereby *quenching* a *double thirſt* of *revenge*, and *Avarice*; or elſe to lay *ſnares* whereby to make men *delinquents*, for fear the *priſon* ſhould be *empty*, the *Gallows idle*, the *law impertinent*, and the *magiſtrates ſword* be *born* in *vain*. There was a *ſting* in that ſaying of * *Juſtin Martyr* to *Antonius Pius*, that the *heathen Emperours took care* to *hinder*

(a*) *Non eſt ante Punitor Deus, quam Peccator homo*, Auguſt. ſuper Gen. 1.

† Rom. 7. 12, 13.

* ἐοίκατε δεδιέναι μὴ πάντες δικαιοφρανθῶσι, καὶ ὑμεῖς ὡς κολάσετε ἅπ ἐχ ἕξετε. Δημίων τοῦτο ἔργον, ἂκ ἀρχόντων. Juſt. Mart. ἐν Ἀπολ. δεύτ. πρὸς Ἀντωνῖνον τὸν εὐσεβῆ. 46.

hinder the *growth* of *christianity*, for fear their *subjects* should be so *vertuous*, as not to be *capable* of any *colourable correction*, and so they should lose the *sensuality* of *shedding blood*. And though *some* (who shall be *nameless*) have been *betrayed* by some *opinions* to speak as *indecently* of *God himself*, God did not *necessitate* such *bitter speeches* against his own *glory*, that he might *glorifie* his *justice* in executing *vengeance* upon the *speakers*. He doth so *hate* to be *mistaken* for an *absolute reprobatour*, that he many times *appeals* unto the *judgement* of his *enemies*, and would have his dealing towards *man* to be *measured out* by *mans* own *line*. † [*O inhabitants*

† Isa. 5. 3, 4. *of Jerusalem! Judge I pray you between me and my vineyard. What could have been done more unto my vineyard which I have not done?*

† Jer. 2. 5. *Quando ego prior eos deserui? Cui parti fœderis non steti?* Grot. in loc. verse 9.

* *What iniquity have your fathers found in me, that they are gone far from me?* That is, (as 'tis explained by the *great prodigie* of *learning*) *when did I forsake them before they forsook me? What part of my Covenant have I ever violated or broken? Wherefore I will plead*

11. *with you, and with your childrens children will I plead; hath a na-*

12. *tion changed their Gods, which are yet*

yet no Gods? but my people have changed their glory for that which doth not profit. Be aſtoniſhed O heavens at this, and be ye horribly affraid. For my people have forſaken me. Is Iſrael a ſervant? Is he a home-born ſlave? Why is he ſpoiled? haſt thou not procured this unto thy ſelf, in that thou haſt forſaken the Lord thy God? what haſt thou to do in the way of Egypt, and of Aſſyria,? thine own wickedneſs ſhall correct thee. Wherefore will ye plead with me? in vain have I ſmitten your children, they received no correction. O generation! ſee the word of the Lord. Have I been a wilderneſs to Iſrael? a land of darkneſs? can a maid forget her ornament, or a bride her attire? yet my people have forgotten me days without number. Put me in remembrance, let us plead together; declare thou that thou mayeſt be juſtified. (that is to ſay, *tell me* the things which thou haſt *done* and *ſuffered*, that we *may ſee whether* thy *ſufferings* were *right* or *wrong*. † *Declare* if thou haſt any thing whereby thou hopeſt to prove, that thy *ſuffe-*

13. 14. 17. 18-19. 29-30. 31. 42.

† Iſa. 43. 26. *Narra mihi*

quæ feceris et quæ paſſus ſis, ut vidramus, quæ pertuliſti, jure, an injuriâ, perſuleris. Narra, ſiquid habes quo ſperes te poſſe oſtendere immerito tibi hæc evenire. Grot. *in locum.*

rings

rings are more then for the things that thou haſt *done*.) * *Hear yee, O mountains, the Lords controverſie; for the Lord hath a controverſie with his people, and he will plead with Iſrael. O my people! What have I done unto thee? And wherein have I wearied thee teſtifie againſt me.* O my *people remember now the anſwer of Baalam to Balak.* [* that thou *couldeſt* not be *ruined but by thy ſins,*] *that ye may know the righteouſneſs of the Lord. Have I any pleaſure at all that the wicked ſhould die, and not that he ſhould return from his wayes, and live? Yet ſaith the* House *of Iſrael, the way of the Lord is not equal. O Houſe of Iſrael! are not my ways equal? are not your ways unequal? therefore I will judge you O houſe of Iſrael, every one according to his ways. Repent and turn your ſelves from all your tranſgreſſions, ſo iniquity ſhall not be your Ruine.*] Such is the *goodneſs* of the *Almighty*, that notwithſtanding his *abſolute* and *unaccomptable Empire* over his *Creatures*, he doth yet *vouchſafe* to give an *account* of his *proceedings*; and will † *diſpute* his *dealings* with his *people* up-

* Mich. 6. 1,2,3. * Grot. in v. 5. Ezek. 18. 23.

29.

30.

† *Et cum Iſrael diſputabit.*] *magna dei bonitas, qui cum ſit omnium ſummo jure Dominus, tamen hominibus, id eſt, vermibus Terræ, ſi ipſi comparentur, probare vult actionum ſuarum æquitatem.* Grot. in Mich. 6. 2.

on

on their *own principles*, and *ways* of *reaſoning*; not alledging the *abſoluteneſs* of his *Power*, as he is their *Soveraign*; but the *righteouſneſs* of his *Sentence* as he is their *Judge*. And deſiring to manifeſt not only the *Juſtice* but the *Equity* of his *Actions*. In the midſt of that *Severity* which is *ſutable* to a *Judge*, remembring that *mercy* which is *agreeable* to a *Father*. And if God was ſo *careful* to have it *known*, that he doth not *inflict* ſo much as *Temporal Deſtruction* by a meer *irreſpective* and *peremptory* decree, how much *leſs a death Eternal*? if he would not *reprobate* thoſe *Original Tranſgreſſors*, *Eve*, and *Adam*, no not to *ſatisfie* his *Juſtice*; how much leſs their *poſterity*, for no *other end* then to ſhew his *Power*? When the *friend of God* became an *Advocate* for *Sodom*, he *pleaded* for them to the *Almighty*, not as an *abſolute Soveraign*, but as an *equitabe* * *Judge*. [*wilt thou alſo deſtroy the righteous with the wicked? that be far from thee to do after this manner; ſhall not the Judge of all the Earth do right?*] And if *God* is our *Judge*, as well as our *Soveraign*; (that is to ſay, our *ſoveraign Judge*,) we may conclude with † St. *Auguſtine*, that how ever he can

* Gen. 18. 23, 25.

† Bonus eſt Deus, Juſtus eſt Deus, poteſt aliquem ſine bonis meritis liberare, quia bonus eſt; non poteſt quenquam ſine malis meritis damnare, quia juſtus eſt. Aug. contra Julian. l. 3. c. 8. p. 164.

reprieve

reprieve us without our merits, and that becauſe he is *good*; yet he cannot *condemn* us without our *demerits*, and that becauſe he is *righteous*. Now *Juſtice*, or *Injuſtice*, is ſtill the *ſame*, both in *conceiving*, in *pronouncing*, and in *executing* a *ſentence*. The *righteous Judge* of the world doth *revenge and puniſh*, not againſt, but *according* to his *word*; and his *word* is exhibited, not *againſt*, but *according* to his *will*. As he *executes*, he *threatens*, and as he *threatneth*, he *decreeth*. If he cannot *caſt us* into *Hell*, without our *ſins*, (as he *cannot*, becauſe he cannot *lie*,) he can *as little*, *without* the *conſideration* of our *ſins*, *decree* to *caſt* us into *Hell*. If therefore his *decree* is not *conditional*, it muſt *neceſſitate ſin*, as the *means*, whereby *Deſtruction*, as the *End*, may be *legitimately accompliſhed*. But God *defend* us, by his *Grace*, from ſuch *aſſertions*. For if *man* were no more then the *Inſtrumental Cauſe* of *ſin*, and *God* the *Principal*, (which *muſt* follow from the *Doctrine* of *irreſpective Decrees*) the *ſinner* might ſay, (after the manner of St. *Paul* in a *caſe* quite *contrary*) [it is not I that *ſin*, but the *ineluctable Decree* which *dwelleth in me*.] It being * frequent in *Scripture*, to aſcribe the *effect* unto the very *firſt Agent*. *That there*

* Mat. 10. 20. 1 Cor. 15. 10. Gal. 2. 20.

there is no God, would be the very *worſt Tenet* in all the world, were it not *worſe* to *conclude* him the *Cauſe of ſin*. It is *conformable* to his *Juſtice* to have *appointed eternal Death* to *puniſh ſin*, not *ſin* to *qualifie* for *Death eternal*.

§. 3. It is *ſecondly repugnant* both to the *nature*, and *profeſſions*, and *exhibitions* of his *mercy*. For how could the *father* of *compaſſions* be ſo *tranſcendently ſevere*, as *eternally* to *condemn* the *major part* of his *children*, without any *regard* or *conſideration* of their *ſins*, who (in *regard* to their *ſins*) did give his own *ſon* to die for * *all*? and in his *ſon*, *himſelf*? and in *himſelf*, *all things*? He concluded *all* under *ſin*, (the Apoſtle doth not ſay, *that he might condemn any*, but) *that he might have mercy upon* † *all*. And therefore the *extent* of our *Saviours death* is ſtrongly *urged* by S. *Paul* to *prove* the * *extent* of the *death* of *Adam*. (which having † *otherwhere* been *obſerved* needs not here be inlarged on.) And would not *he ſpare man*, who to the end he *might ſpare him*, *did* * *not ſpare* his *only begotten*? Could any *one ſon* of *Adam* fall as *naturally* to

2. *Rom.8.32

† Rom. 11. 32.
* 2 Cor. 5. 14.
† Correct copy of notes on Gods decrees chap. 2. Sect. 15. pag. 19.
* Rom. 8. 32.

to *Hell*, and (not as *voluntarily*, but) as *ſpontaneouſly*, as a *ſtone* tends *downward*, whilſt God profeſſeth a *willingneſs* that † *all* ſhould *repent*, and that *not any* * ſhould *periſh*, no *not* the (a) *wicked*? *Suppoſe* that *God* had been *reſpectleſs* of any mans *faith*, *obedience*, *Repentance*, *renovation*, *perſeverance unto the end*, or of any the *leaſt thing*, except his *miſery*; yet when that *God* became *incarnate*, and gave *himſelf* to be a *Ranſome*, and a *propitiation*, (not to *another*, but) *to himſelf*, and not *for our ſins* (a) *only* (who are *believers*) *but alſo for the ſins of the* (a) *whole world*, and for the *whole World* in the *words* and *ſenſe* of St. *John himſelf*, who is *wont* to uſe the *word* in a direct *oppoſition* to the *children of obedience*, could *he*, whoſe *merits* are *acknowledged* to have been *ſufficient* for *all the world*, and who profeſſeth himſelf *in general* to be *a lover of ſouls*, deny *a part* of that *all-ſufficiency*, to any *one* whom he had † *made*, after the *likeneſs* of *himſelf*, and who could not *help* his being *born* of *ſinful parents*, and who is * *promiſed not* to *periſh* for *their Iniquity*, and who is *qualified* with *miſery*

† 2 Pet. 3. 9.
* μὴ βουλόμενός τινας ἀπολέσθαι.
a Ezek. 33. 11.

(a) 1 Joh. 2. 2. compare this text with * 1 John 3. 1, 13, c. 4. 5, 6, 19.

† Iſa. 57. 16 Wiſd 8. 4.

* Ezek. 18. 20.

ſery to be a *fit object* of *Gods Compaſſion*? Methinks this *fiction* and *ſuppoſition* of an *irreſpective Decree* doth infer the *neceſſity of Chriſts taſting Death for every man*; and this *great truth* of his *taſting Death for* † *every man* doth prove his *Decree* to be *conditional*; becauſe of the *all* that are *invited*, ſo very many have *refuſed* their *Saviours offer*. The *Lover of Souls* is ſo *liberal* and *diffuſive* of his *goodneſs*, that he never *withholds* it where 'tis but *wanted*, but only *withdraws* it where 'tis *abuſed*. Tis true, *he gave up Iſrael to their own hearts luſt*, and left them *to walk in their own* † *Counſels*; but this *reaſon* for it is rendred in the *words* going *before*, becauſe *Iſrael would none of him, they would not hearken unto his voice*. So *God gave up the Gentiles* to *vile affections* and *uncleanneſs*; but it was with a [† *wherefore*,] and a [*becauſe*,] and [*for this cauſe*] (*three times* in a *breath*) they would not *acknowledge* whom they could not *but know*, and *changed the truth of God into a lie*. I cannot make this more *plain* and *evident*, then by comparing *two verſes* in the *fift Chapter* of Saint *John*. *Theſe things I ſay* (ſaith our *Saviour*) *that ye might be*

† ὅπως ὑπὲρ παντὸς γεύσηται θανάτου. In the ſingular number. Heb. 2. 9.

† Pſal. 81. 11, 12.

† Rom. 1. 21. 24, 25, 26.

* *ſaved*

* * John 5.34,40. *Sed non vultis, ſecundum* Bezam.

* *Javed.* (verſe 34.) *But ye will* * *not come to me that ye might have life* (verſe 40.) the *former verſe* doth ſhew us (by the particle ἵνα, which is αἰτιατικὸν, that is, doth note the *final Cauſe* of the words foregoing) that he did not only *offer*, but *intend* their *ſalvation*; and the *later* doth ſhew as plainly, that they *refuſed* it. In a word, would God have ſet before our *Eyes* at once a *Heaven* to *draw*, and a *Hell* to *drive* us, if he had *abſolutely decreed* us unto a

* Matt. 25. 41.

[* *Depart from me ye Curſed?*] Would he have uſed his *lance* to *ſearch*, and his *Balm* to *ſupple*, if he had meant that the *wound* ſhould be *incurable*, and the *patient deſperate?* is it not *impious* to *imagine*, that he whoſe *mercy* is ſo much *higher* then his *juſtice*, as the

* Pſa. 36. 5.

* *heavens* are *above* the *clouds*, ſhould firſt *leave* us *without ſtrength*, and then *upbraid* us with our *weakneſs?* that he ſhould firſt *deny* us *legs* and then *command* us to *walk* in the

* Mat. 7. 14.

* *narrow way?* or give us *eyes* without *ſight*, and afterwards *puniſh* us for being *blind?* can *he* make *ſport* with the *eternal* ruin of his *Creatures*, as we with the *tranſitory ruin* of *our fellow-Creatures* when we *bait* the *Bull* to make us *laugh?*

kill

kill the *birds* to *try* our *Aim*? yea, and *butcher one another* to *glut* our *rage*? no ſure. *He that laid upon* his ſon *the iniquity of us all, that he might bear our griefs, and carry our ſorrows*; he that permitted *him to be brought as a lamb to the ſlaughter, becauſe we had been as ſheep that had gone aſtray*, he that gave *him to be wounded for our Tranſgreſſions, and bruiſed for our Iniquities*, that the *chaſtiſement of our peace might be upon him, and that by his ſtripes we might be healed*; could not *will* our *deſtruction*, or *contrive* our *miſery*. It is too *groſs* a *contradiction* to all the *methods* of his *mercy*. Iſa 53.4,5, 6,7.

§. 4. *Thirdly*, it is *repugnant* to his *revealed will*. Indeed ſo *every where* repugnant, that to produce the ſeveral *places*, were to *traverſe over* the *Bible*. I ſhall therefore inſtance in very *few*. *Behold* (ſaith *God* by the *mouth* of *Moſes*) I **ſet before you this day* a *bleſſing*, and a *curſe*. A *bleſſing* if *ye obey*, and *a curſe, if ye will not obey*. So far from *tying up* his people to a *neceſſity* of *either*, that he puts them *both* to their *free election*. And in the 30th. *chap. of Deut.* we find him ſtanding upon his *Juſtification*, as if unjuſtly *impleaded* by his *creatures* for having *willed* their *Ruin*, he makes his *appeal*, and calls in his *witneſſes*, deſires their own 3. * Deut. 11. 26,27,28.

own *conſciences* may be the *Judges*, whether their *ſins* and their *deſtruction* are not their choiſe. * *I call heaven and earth to record this day againſt you, that I have ſet before you life and death, bleſſing and curſing.* Nor doth he *put it* only to their *choiſe*, but withal *inſtructs* them *how* to *chooſe*. For it immediately follows in the very ſame verſe, [*therefore chuſe life, that thou and thy ſeed may live.*] There are that * *reject the counſel of God againſt themſelves*, that is to ſay, *to their greateſt damage*. And a *rejection* on *one ſide*, implyes an *overture* on the *other*. There are that *always* * *reſiſt the holy Ghoſt*, that is to ſay, that *ſtrive againſt* his *ſtriving*. For every *reſiſtance* implyes a *ſtrife*, and every *ſtrife* implyes a *willingneſs* to *conquer*. *Chriſt* profeſſed his * *Intentions*, his *earneſt indeavours* and *deſires* to *have gathered his people*, but *they would* † *not* be *gathered*; and *becauſe* they would not, *therefore their houſe was left unto them deſolate*. *The ſervant that was caſt into outer darkneſs* (*Matthew* 25.) had a *Talent* of *grace beſtowed* upon him (v. 15.) which was *therefore taken*

* Deut. 30. 15, 19.

* ἠθέτησαν. Luk. 7. 30. *Suo maximo damno.* Beza *in locum.*

☞

* ἀντιπίπτετε. Act. 7. 51.

* ποσάκις ἠθέλησα.

† οὐκ ἠθελήσατε. Matt 23. 37, 38.

* Matth. 25. 30, 15. 25. 62.

taken from him (*verſe* 28.) becauſe (in ſtead of *improving*) he *went and hid it in the earth* (verſe 25.) which ſhewed him a *wicked*, a *ſloathful*, and an *unprofitable ſervant* (*verſe* 26. 30.) ſo the *gueſts* that were *excluded* the *marriage feaſt* (Matthew 22.) were † not *abſolutely excluded* to ſhew the *pleaſure* of the *King*, *without reſpect* to their *qualifications*, but *becauſe* being *invited they would not come*, (verſe 3.) *becauſe* that *ſome ſlew the ſervants* which were *ſent* to *invite* them, verſe 6.) and becauſe they all were *unworthy* (verſe 8.] There is a place in the Prophet *Eſay* which ſeems to *me* very *remarkable*. Where when the *ſin* of the *wicked* was made their *puniſhment*, God gave the *reaſon* of his *deſertion* in the very *ordering* of his words, [† *they have choſen their own ways, I alſo will chooſe their deluſions*] *they have*, and *I will*. It ſeems *their choiſe* was *paſt*, when *Gods* was to *come*; *before* he did *reject*, he was *rejected*. Indeed when I conſider the very *earneſt expreſſions* of *God Almighty*, whereby he *vindicates* his *mercy* in ſeveral paſſages of *ſcripture*, from thoſe *ſlanders* and *aſperſions* which *hard-hearted* men have *caſt* upon him, I finde nothing ſo *obvious*, as thus to *expoſtulate* within my ſelf. Can the *Father* of *Mercies*, by a *Decree irreſpective*

28-30

† Mat. 22. 1,2,6,7,8.

† Iſa. 66. 3, 4.

respective of *good*, or *evil*, be like the *mercilest Parents* in the *Valley* of *Hinnom*, where they *burnt* their *children*, their own children, their *infant* children, and burnt them *alive* too? and without *respect* to their *offences*, which could not be *real* whilst they were *future*? If his † *bowels* were moved to *Repentance* upon his meer *intention* to *deliver up Israel* to a *Temporal punishment*, how can he *irrespectively* decree *eternal*? Are *they irreconcileable* who are * *called* to *hear the Word of reconciliation*? shall we so far *despise the goodness* & *forbearance of God Almighty*; as to say it is not apt to *lead all men to* † *repentance*? Or that that any thing is *lost* for want of *his saving*, who *came to save that which was* * *lost*? Would he *propose a heaven* upon *terms impossible to be performed*? Or could he † *wish* for *that*, which was directly against his *will*? *O that there were such an heart in them that they would fear me, and keep all my commandements always, that it might be well with them*! * *O that my people had harkened unto me*! *and that Israel had walked in my wayes*! † *O that thou hadst harkened to my commandements*!] Or can we so *wretchedly*, so *ingratefully*

† Hos. 11.8.

* 2 Cor. 5.9

† Rom. 2.4.

* Lu. 19.10

† Deut. 5. 29.

* Psa. 81.13

† Isa. 48.18

ingratefully be cenſorious, as to think the word, of this text [*why will ye die O houſe of Iſrael*] not the *voice* of a *pitying*, but an *upbraiding God?* who in the bitterneſs of a *Sarcaſme*, did firſt *determine* men to *death*, and then *ask* them *why they would die?* could he *impregnably* bolt up the *dore* of *Heaven* againſt his Creatures, and then bid them *ſtrive to enter in?* and *ſtrive* like * *wreſtlers* or *Racers*, or *fighters* for a *conqueſt*, when their *inevitable over-throw* was *predetermined?* no, 'tis too *groſs* a *contradiction* to the *ſimplicity* of his *will*, moſt *truly*, and *ſincerely revealed* to us in his *word*.

* ἀγωνίζεσθε εἰσελθεῖν. Luke 13, 24.

§. 5. And from hence it follows (by way of *refuge*) that a mans * *own will* is the *viperous mother* which *breeds* her *murderer* out of her *Bowels*, and is *delivered* of her *own Funeral*. Our *wills* are no *Puppets* to be *neceſſitated* to *good* or *evil*, after the meaſure that they are *forced* by the *hand* of *Heaven*, or of *Hell*. But they are rather like the *Heavens*, whoſe every *Orb* hath a *motion* that is *peculiarly* its *own*, although that motion is directed by the *diſcretion* of its *intelligence*.

* ὅτι αὐτοὶ ἄνθρωποι ποιοῦσι, διὰ τοῦτο καὶ αὐτοὶ ἁμαρτάνουσιν. ἀλλ' ἂν ἀσεβεῖς, εἰ θεοὶ ἐποίουν. Plotin. Enn. 3. l. 2 p. 263.

telligence. God indeed doth *perſwade* us to what is *good*, (& that very *ſtrongly*,) but *ſo* as to leave it to our *election*. For as *without* his *Grace* there would not be any *ſtrictures* of *goodneſs* in us, (no not the *leaſt*,) ſo without the *liberty* of our *wills* (by his divine *œconomy* and *diſpenſation*) thoſe *little ſtrictures* were * not *rewardable*. Yea, this greater abſurdity would follow, that whenſoever we are ſo *tempted*, as to be *overcome*, it would not be *our will*, but onely the *grace* of our *God*, that would be *too weak* for ſuch *Temptations*. Whereas his *Grace is* † *ſufficient*; nor doth *he* * *ſuffer us to be tempted above that which we are able*. But we are apt to be † *negligent* and *ſloathful ſervants*; *wrapping* that *Talent* in an * *idle napkin*, which was *purpoſely given* us to *imploy*, and to *improve*. So the *Divel* on the contrary, though he *ſolicits* our *conſent*, he doth not *raviſh* it; he *perſwadeth* us to *chooſe ſin*, but never maketh it our *neceſſity*. As we are

* *Nec ad virtutes, nec ad vitia neceſsitate trahimur. Alioquin ubi Neceſsitas eſt, nec damnatio nec Corona eſt.* Hieron. l. 2. adverſus Jovinianum.

† 2 Cor. 12. 19.
* 1 Cor. 10. 13.

† Matth. 25. 26.

* Luke 19. 20, 22, 23.

are not *good*, ſo much *leſs* are we *evil*, *againſt* our *wills*, or whether *we will or no*. * For if it did not lie in the *believers power* to *live* like an *Infidel*, (which we finde by *daily* and *ſad experience*,) and in the power of an *Infidel* (by the *aſsiſtance* of *grace*) to turn *believer*; the *former* could not be *puniſhed* for *Apoſtacy*, nor the *latter* for *obduration*.

* *Motus niſi eſſet voluntarius, neque laudandus eſſet homo, neque culpandus.* Aug. l. 3. de. l. Arbit. c. 5. * *Quemadmodum illi in ſuâ poteſtate habent ut exeant, ita & iſti in ſuâ habent poteſtate ne veniant.* Scriptor lib. de vocat Gentiū. l. 2. c. 26.

§. 6. We have not a *brighter example* to *clear* this by, then the *proceedings* of the *Jews* in their *rejection* of the *Meſsias*. Who though a * *Candidate* from *Heaven*, to *win* a *reception* at their *hands*, and *lived* among them to that *end* with ſo much *power* and *ſweetneſs*, as one would think had been *ſufficient* to *indear* the moſt *unfriendly*, to *ſoften* the moſt *obdurate*, and to *ſweeten* the moſt *imbittered tempers*; though he came *cloathed* from *heaven* with all the *characters* of a *Meſsias*, (as one *by* whom their *Law* was moſt *perfectly obeyed*, and *in* whom their *Prophets* were moſt *fully accompliſhed*;) though he came

Exemplified.

* 2 Cor. 5. 20.

armed with *miracles* to *command* their *Faith*, and *ſweetened* with *benefactions* to *charm* their *love*; yet, as if they deſired to make a *proof* or *eſſay*, with what a *liberty* of *will* they were *indued*, (a *liberty* upon which no *moral power* could lay *reſtraint*, and a *will* not to be *wrought on* by any *verdicts* of *reaſon*,) they very *abſolutely rejected* him with a [*Nolumus hunc*,] *we* * *will not have this man reign over us.*

Ἀντ' ἐκείνης Ἀλλ. μέμνονα δῖον Ἀχαιόν. Hom.

* Luke 19. 14.

§. 7. Thus it was in the *parable*, or *repreſentation* of what they did. But we ſhall finde it more *diſtinctly* in the [ἀνταπόδοτον, or] thing *ſignified*. For *according to the cuſtom of the Jews, by which the governour was to releaſe a priſoner to the people whom they would* * *chooſe*, *Pilate ſaid unto them*, *whom will ye that I releaſe unto you*, *Barabbas or Jeſus?* (There we ſee is a *formal choice*, *Chriſt* and *Barabbas* are put to their *option*) to which they anſwer, (not *implicitly*, but in *plain* terms,) * *not this man*, but *Barabbas*. Here we ſee is a *rejection*, they *will not* have *Chriſt*, they are *reſolved*. If we go but a *verſe* or *two* farther, we ſhall finde it was an * *abſolute* and *peremptory rejection*. For being *aſk-*

* Matt. 27. 15. 17. 21.

*Joh. 18. 40

*Mat. 27. 23

ed

ed by *Pilate what evil he had done*, they only *anſwered*, what *evil* they would have him *ſuffer*. *What evil hath he done?* Why, ſay they, *let him be crucified*. Which was as if they ſhould have ſaid, Our *onely reaſon* is our *reſolution*. We *will not* have him, *becauſe* we *will not*. He *ſhall* be *crucified*, *becauſe* he *ſhall*. And here it is worthy our *obſervation*, how *Pilate* and the *Jews* do *both wrangle* into *friendſhip*, how *contrarily* they draw to the very *ſame end*. *Pilate* pronounceth him *Juſt*: the *Jews* will have him *guilty*; but *both condemn* him to be *crucified*: *they* through *malice*, and *he* through *fear*. *Pilate confeſſeth* his *guilt*, and yet would fain be *innocent*; *they* pretend to *Innocence*, and yet would fain be *guilty*. [*I am innocent of the blood of this juſt perſon*] ſaith *he*; and yet ſay *they*, [*his blood be upon us, and upon our children.*] So that if any ſhall be deſirous of finding an *abſolute Reprobation*, they muſt not look for it in *God*, but in the *Creatures*; of which theſe *Jews* are only given as an *example*, who *refuſed* their *Saviour* with an *abſolute* * *Reprobation*, and with an *abſolute election* did *chooſe Barabbas* in his ſtead. They had no *other* reaſon to *reject* their *Saviour*, but that he was not *Barabbas*; nor any *motive* to *chooſe Barabbas*, but that he was *not* their *Saviour*.

V. 24, 25.

* ἀπόδοκίμαστον ὑπ οἰκοδομούντες. 1 Pet. 2. 7. and Mat. 21. 42.

An objection.

§. 8. But ſome perhaps may *object* (in the behalf of *Chriſts Crucifiers*) thoſe words of *Simeon* in the *ſecond chapter* of St. *Luke*.

* Luk. 2. 34

* *Behold this Child is ſet for the fall, and for the riſing again of many in Iſrael.* Where the *Meſſias* ſeemeth to be *meant* as a *Saviour* only to ſome, and only a *ſtumbling-block* to others, who therefore muſt be *deſtroyed*, do what they *can*; which placeth the cauſe of their *Deſtruction*, not in *their Will* (which *cannot help it*) but in the *abſolute purpoſe* and *Will of God*.

Anſwered.

§. 9. The *Anſwer* to this is *ſhort* and *eaſie*; that the *Meſſias* was ſet for the *Reſurrection* of *all* [προγεγραμμένως] by a *primary intention*; but to the *Fall* of *many* [ἐκ παρεπακολουθήσεως] only by *way of conſecution*. (that is to ſay,) He was meant for a *Sanctuary* to *all* that would *receive him*, but for a † *Trap* and a *Gin* to all that wilfully would * *refuſe* him. He is a *Rock* to all, and (as a *Rock* hath *two properties*, either to *ſplit* or *ſhelter*, ſo) according as he is *uſed*, he either *ſuſtaineth*, or elſe is *ſtumbled at*; and alwayes *ruineth* whom he doth *not uphold*. A *conditional*

† Iſa. 8. 14.

* ἀπειθοῦσι λίθος προσκόμματος, καὶ πέτρα σκανδάλου.

1 Pet. 2. 7.

Saviour

Saviour is not *profitable* to any, who are not so qualified as he would have them. And therefore *Christ* in his *effects* is very fitly compared to the *waters* of † *Jealousie*, which made the *chast* to conceive, but the *Adulterous* to *rot*. And yet the *waters* were still the *same*; only the *different effects* were from the *different dispositions* of the * *Recipients*. A man may give me a sword for my *Defence*, and so it is *good*; but I may *sheath* it in my *Bowels*, and so 'tis evil. A *mercurial*, *chalybiate*, or *Antimonial Medicine* may be *prescribed* for my *Cure*, and may really *cure* me in case I follow my *prescriptions*; which, if I do not, may be my *poyson*. Just so our *Saviour*, if we take him upon his *terms*, he is our *Sanctuary*, (and a he is called *Isa.* 8. 14.) but if we take him upon *our terms*, he is a *stone of stumbling*, a *Ginn*, and a *Snare*, (and so is he *called* too in the very *same verse*.) To the * *wisdome of this world* (which *is earthly, sensual, diveliſh.*) He is indeed very † *foolishness*; but to them that are *called* [out of *uncleanness* unto *holiness*] *he is Christ the power of God* and *the* * *wisdom*

† Num. 5. 27, 28.

* *Quicquid recipitur, recipitur ad modum recipientis.*

Sanctuary

Isa. 8. 13, 14

* Jam. 3. 15.

† 1 Cor. 1. 20, 23, 24.

* 1 Thes. 4. 7

of God. He is a *Saviour* by *deſign*, and a * *condemner* only by *Accident.* He is the *Saviour* of † *all*, through *his meer mercy*; and a *condemner* of *many*, through *their meer fault.* For though the *will* of the *perverſeſt* cannot hinder Gods *Grace* from being *infuſed* when God ſhall pleaſe, yet can he † *hinder* it from taking its *deſign'd effect.* Not becauſe God *cannot*, but *will not compel* him to be happy. It was fitly ſaid by St. *Auſtin* (in his *book* of * *Retractations*,) that *to believe*, and *to will*, are *both from God*, and from *our ſelves*; they are both from God, becauſe *it is he that prepares our Wills*; and they are both from our *ſelves*, becauſe *they are not wrought in us unleſs we are willing*, As we cannot do good without his *ſuggeſtion*, ſo neither can we do it without our *own conſent.* And even then when we are working *according* to Gods *Impulſions*, we have the *liberty* to work againſt them.

* Joh. 3. 19.

† 1 Tim. 4. 10.

† *Conſentire vocationi, aut diſſentire, ut dixi, propriæ voluntatis eſt.* Aug. in lib. de ſpiritu & litera qui Pelagianis opponitur cap. 34.

* *Utrumque ipſius eſt, quia ipſe præparat voluntatem; & utrumque noſtrum, quia non fit niſi volentibus nobis.* Aug. Retract. l. 1. cap. 23.

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§. 10. But

§. 10. But here *another objection* may be made in behalf of the *Jews*, much what *Tryphon* heretofore againſt *Juſtin Martyr*, (to wit) That the *Meſſias* was *delivered to be crucified* by the *determinate* † *Councel and foreknowledge of God*. Which ſeemeth to infer, that *God* was the *Author* of his *Crucifixion*, and the *Jews* only his *Inſtruments*; and what was *Decree* on his *part*, muſt be *Neceſſity* on *theirs*. Another objection. † Act. 2. 23.

§. 11. To this *objection* it may be *anſwered*, firſt that the word [ὁρίζειν] in that place which is rendred to *determin*, doth no way exclude, but ſuppoſe [προγινώσκειν] to *foreknow*. And this was the *Anſwer* which *Juſtin Martyr* gave *Trypho*. God *foreſaw* they would be extreamly *wicked*, he did not *determin* that ſo they *ſhould* be. But a *ſecond* and *better Anſwer* (or *expoſition*) to this place, may be borrowed from that *Hymn* of

Anſwered.

Juſt. Martyr's words are theſe p. 370. ἐν ᾧ ὁ λόγος τοῦ θεοῦ προμηνύει πάντως πονηρὰς καὶ ἀγρίας καὶ ἀνθρώπους κολαζομένους μέλλοντας, διὸ καὶ προεγίνωσκεν αὐτοὺς ἀμεταβλήτους γενησομένους πονηρούς· οὐ προεῖπε ταῦτα, ἀλλ' ἐγνώκει ὅτι αὐτοὺς ὁ θεὸς τοιούτους ἐποίησεν· ἵνα ἐὰν μετανοήσωσι, πάντες βακλόμενοι τυχεῖν τοῦ παρὰ τοῦ θεοῦ ἐλέους δύνωνται. * προεγίνωσκεν ὁ θεὸς ἀμετακλήτους πονηρούς, ἃ τοιούτους ἐποίησε Juſt. Mart. con. Tryph. page 370. C.

the *twelve Apoſtles*, wherein *Herod*, and *Pontius Pilate*, and *the people of Iſrael were gathered together, to do whatſoever Gods hand and his Counsel* * *determined before to be done.* They did not ſay, αὐτὸς ποιῆσαι, but γενέσθαι. God determin'd the thing ſhould be *done*, but not that *they* ſhould *do it*. The *benefit* of the thing *done* (which was the *Redemption* of the *world*) was matter indeed of Gods *Decree*. But the *guilt* by *which* it was *done* (which was the *obliquity* of *their wills*) was the object onely of his *foreſight*. For in a *foreſight* of the *one*, he *decreed* the *other*. It was as well the *Mercy*, as *Wiſdom* of God Almighty, to draw the *greateſt good* that ever man *injoyed* out of the *greateſt evil* that ever man *committed*; and ſo to bring things about, as to make them *execute his Purpoſe* even by *croſsing* his *will*. His *foreſeeing* and *forediſpoſing* the *Crucifixion* of his *Son* did no more *effect the bloody-mindedneſs* of his *Crucifiers*, then a *Phyſician* by his *Prognoſtick* of a *Dropſie* doth make the *Patient thirſty*, or the *Liver indiſpoſed*. He that had given them the *nature* of *voluntary Agents*, and had ſet *before them* both *life* and *death*, and had *ſo inabled* them to *chooſe* the *better*, as not to *diſinable* them to chooſe the *worſe*, was not *obliged* to *change* the *order* of *nature*, by making

* Act. 4. 27, 28.

making them unable to act like *men*; which he muſt certainly have done, if he had laid ſuch a *bridle* upon their *wills*, as he did upon the * *fire* in *Nebuchadnezzars Furnace*, and upon the † *Lions* in *Darius* his *den*, by *ſuſpending* their *power* of *being wilful*. He therefore *foreſeeing* that they would *crucifie* their *Saviour* whom he ſhould *ſend*, and that *he* in his *wiſdom* could draw *light* out of *darkneſs*, by turning their *cruelty* into an *inſtrument* of mans *ſalvation*, did *predetermine* to *permit*, (that is to ſay, not to *hinder*, by any *miraculous* or *extraordinary reſtraint*,) that they ſhould do ſo great an *evil*, as no *competent means* could preſerve them *from doing*, which he would *mercifully govern* in order to ſo *great* and ſo *general* a *Good*, as ſhould *redound* even to *them* upon condition of their *Repentance*. And from hence it appears, both that the *murder* of the *Jews* was not the *leſs crimſon* by being *ordered* by *God* to mans *Redemption*, and that *Gods deteſtation* was not the *leſs infinite* by his *permitting* to be *done* what he ſaw that (of *themſelves*) they would *infallibly do*. It may be *uſeful* to the *vulgar* (whom ſome *ſorts* of *doctrine* have made to *ſtumble*, and many times to *fall headlong*,) to clear the *goodneſs* of the Almighty by ſome *familiar illuſtration*; by which

* Dan. 3. 25.

† ch. 6. 22.

which the *loweſt capacities* may be made to *comprehend* how Gods *hand* and his *Councel* did *determin* our *redemption* by the *death* of his *ſon*, without *determining* the *wills* of them that *killed him*. We know that the *Falkner*, without having any *influence* upon the *natural diſpoſitions* and *inclinations* of his *Hauk*, (which is by nature *a bird* of *prey*,) doth yet *direct* and *make uſe* of the *Appetite* of his *Hauk*, to other *purpoſes* and *ends* then the *bird* is *led by*. The end of the *Falkon* is to *ſatisfie* his *hunger*; but the *end* of the *Falkoner* is to *injoy* his *ſport*. Who without any *violence* to the *Appetite* of the *Hauk*, doth yet *diſpoſe*, and *direct it*, by letting it *fly* as he *pleaſeth*, rather at *one time*, then at an *other*, and rather at *this*, then *another Partridge*. In which caſe it is *evident*, that the *Falkon* doth *act* of its *own accord*, although the *Falkoner* doth *govern* and *addreſs* the *action*; or (to *expreſs* it in other *terms*) the *Falkoner* doth *determine* to be *done* what he knows his *Falkon* (if *not hindred*) will *infallibly do*. I know the *infinite diſproportion* betwixt *God*, and the *Falkoner*; betwixt the *Jews*, and the *Falkon*; betwixt *Chriſt* and the *Partridge*; but whoſoever ſhall conſider, that this is *meant* for *no more* then an *illuſtration*, and that no *ſimilitude* is *obliged* to run upon *three* or *four feet*, and that the *metaphor* of *hunting* the *lives* of

men,

men, and of *hunting* them as a * *Partridge*, is uſed by *David* the *Type* of *Chriſt*; he will confeſs it ſufficient to *illuſtrate* the *matter* I have in hand. For God did *ſuffer*, or *permit* the *ravenous Appetites* of *mortals* to *fly* at *Chriſt*; and (in *compaſſion* to the *world*) did *predetermine* (*not* to *hinder*, and by conſequence) to *be done*, what he *knew* in his *preſcience* that neither his *promiſes*, nor his *threats*, nor his *miracles*, nor his *precepts*, nor a *competent meaſure* of his *grace*, would *prevail* with them *not to do*, or *preſerve* them *from doing*. But whilſt *they* out of a *greedineſs*, (a *hungring* and *thirſting* after *innocent blood*) did *hunt* the *life* of their *Saviour* as a *Partridge upon the mountains*, God *permitted* them ſo to do, for quite *other ends* then they were *led by*; even the 1. *ſatisfying* his *juſtice*, 2. the *exhibition* of his *mercy*, 3. the *declaration* of his *wiſdom*, 4. the *manifeſtation* of his *holines*, 5. the *illuſtration* of his *power*, 6. the *exaltation* of his *Glory*, and (as *ſubordinate* to *theſe*) 6. the *Reformation* and *ſafety* both of our *bodies* and of our *Souls*. Since he could not *reſtrain* the moſt *inſatiable malice* of his people, by thoſe *manifold endeavours* which he had *uſed*, unleſs by *deſtroying* their *wills* and by conſequence their *natures*, againſt the *Law* of his

* Ezek. 13. 18, 20. 1 Sam. 26. 20. Prov. 6. 26. Mic. 7. 2.

his *Creation*, and the *rule* of his *providence*, (which he had *determined* he would *not violate*,) he therefore *diſpoſed* it to the very *beſt ends*. As the *envy* of the *Phariſees*, the *Avarice* of *Judas*, the *ignorance of the vulgar*, the *jealouſie* of *Herod*, the *fear* of *Pilate*, were *uſed* by *Satan* for the *deſtruction* of the *innocent*; ſo *all theſe* together, and even *Satan himſelf* too, were *uſed* by *God* for the *Salvation* of the *guilty*. Thus is *his pleaſure* as *uncontroulable*, as his * *ways paſt finding out*. And ſo *far* are his *Creatures* from being *able* to † *reſiſt* his *will*, (I do not ſpeak of his *conditional*, but of his *abſolute will*, as that by which he *determined* the *expiation* of our *ſins*) that whilſt they *offend* it, they *fulfil* it. And if this ſeems *obſcure*, the *ordinary diſtinction* will make it *clear*; there is of Gods *will* an *Antecedent*, and a *Subſequent Act*. By the *firſt* he *deſireth* the *repentance* of a *ſinner*, by the *ſecond* he *determineth* the *deſtruction* of the *impenitent*. By *that* he *deſireth* to *glorifie* his *mercy*, by *this* he *reſolveth* to *ſatisfie* his *juſtice*. (In a word) his *conſequent will* doth *puniſh* whom his *Antecedent* doth not *reclaim*. Thus the *blood-thirſty Jews*, by *diſobeying* his *Commandement*, and *reſiſting* his *firſt will*, did *fulfil* his *decree*, and ſo *incurred*

* Rom. 11. 33.

† Rom. 9. 19.

curred his *ſecond*. *Chriſt* would *lay down* his *life*, becauſe he *would*; and becauſe *they would*, they would *take it away*. *That* was the *mercy* of his *free offer*, and *this* was the *iniquity* of their *free-will*. (For where there is a *neceſsity* there cannot be any *guilt*.) God in *foreſight* of their *ſins* did *will* their *national deſtruction*, and *they* in *proſecuting* their *ſins* did *will it* too. They *murthered* the *Meſſias*, and ſo laid the * *Axe to the root of the Tree*. They *murthered the Apoſtles*, and ſo they *lopped* off the *branches*. They were their *enemies Pioneeres*; not onely *meeting Deſtruction*, but *making way* for it. For the *Holy City* could not be *ruined*, till they had *ruined* thoſe † *Hedges* which ſtood betwixt *it* and *ruine*.

† Luk. 3. 6.

† *Jacobus, ob juſtitiam, vocatus ὠβλίας. ὅ ἐστιν ἑλλάδι, περοχὴ τοῦ λαοῦ καὶ δικαιοσύνη.* apud *Euſeb. Hiſt. Eccl. lib. 2. cap. 22. Joſeph. Antiq. lib. 20. cap. 8.*

§. 12. I have inſiſted the *longer* upon my *anſwer* to the *Objection*, and the particular *Inſtance* of the *Jews* in their *uſage* of our *Saviour*, becauſe by this *ſtandard*, *other objections* may be *anſwered*, and *other Caſes Diſcerned*. If we look into the *practice* of *ſucceeding Times*, there will remain ſo little doubt

doubt of this *great Truth*, [That mans *ſin* and *Deſtruction* are the *productions* of his *will*, that we ſhall finde them very often to be the *Brats* of his † *Invention*. It was an *office* of ſome *repute* which *Petronius* held in *Tiberius* his *Court*, [*Cæſari eſſe à voluptatibus*,] to *invent new* kinds of *vice*, *freſh* variety of *ſenſualities* for his *luxurious Maſter* to *wallow* in. I need not take notice with what † *witty Cruelties Caligula*, *Claudius*, and *Nero*, were uſed to *glut* their *Eyes*; or how * *Domitians* κλινοπάλη had the credit to paſs for an *ingenious Recreation*, and a handſome *addition* to the *Olympick Exerciſes*. For ſhould we look no farther then *Chriſtian Kingdoms* and *Commonwealths*, we might finde this *Childe* at our own *Dores*; and might ſay of *our ſelves*, as *David* ſometime of *Iſrael* (*Gods people* too) that *we provoke him to anger with our own* * *Inventions*; men are *learnedly* wicked, *witty* to deceive themſelves, † *wiſe to do evil*, *ſeekers* of *Deſtruction*, and * *pullers* of *death upon themſelves*; there are in the world that make *lies their*

† *Libidinum Repertores, quos Spintrias vocabat, habuit*, Suet. lib. 3.

† *Etiam* Nero *novum genus luxus invenit*. Idem l. 6.

† Idem l. 4. 5, 6.

* l. 12.

* Pſal. 106. 29.

† Jer. 4. 22.

* Wiſ. 1. 12.

† *Re-*

† *Refuge*, and *hide themſelves under falſhood*, who even † *covenant with Death*, and with *Hell are at* † *Agreement* (to ſpeak in the *phraſe* of the *Prophet Eſay*,) that ſay to one another, "* *let us enjoy the good things* "*that are preſent, let us fill our* "*ſelves with coſtly wine and oint-* "*ments, and let no flower of the* "*ſpring paſs by us, let us crown our* "*ſelves with Roſe-buds before they be withered,* "*let none of us go without his part of voluptu-* "*ouſneſs; let us oppreſs the poor righteous man,* "*let us not ſpare the widow, nor reverence the* "*ancient gray hairs of the aged*; let our "ſtrength be the law of Juſtice, for that "which is feeble is found to be *nothing worth.* "*Therefore let us lie in wait for the righteous,* "becauſe he is *not for our turn*; and he is "clean contrary to our doings, he upbraideth "us *with our offending the law*, and *objecteth to* "*our Infamy the tranſgreſſings of our Educa-* "*tion.*] Thus is *ſin* become the *Iſſue*, not of mans *will* only, but of his *Induſtry*. It is not only *aſſented to*, but *ſtudied*. Studied with ſo much *diligence*, and *purſued* with ſo much *zeal*, that one would think *ſome* men had no *other aim*, then to be *myſteriouſly wicked* in *this* world, and at laſt *skilfully damn'd*

††† Iſa. 28. 15.

There are [*Come on*,

* Wiſ. 2. 2, 6. 7, 8, 9, 10, 11, 12, 13, &c.

damn'd. So *true* is that *Aphoriſme* in the book of *Eccleſiaſtes* (though perhaps not *meant* by *Solomon* in this *degree* of *ſenſe*) that *God hath made man upright, but they have ſought out* † Eccles. 7. 29. *many* † *Inventions.*

The Application, or Uſes.

§. 13. My *Diſcourſe* hitherto having been ſpent upon the *Doctrine*, it is now time that I deſcend to the conſideration of the *Uſe.* Which as it is very *obvious* to *infer*, ſo is it very *important* to put in *Practice.* The moſt *immediate inſtruction* that it affords us is, (ſince *ſin* is *immediately* the *Cauſe* of *Death*) that we ſeek not either to *null*, or to *excuſe* our *wickedneſs* by laying it partly upon *God*, partly upon our *Temptations*, and partly upon our *Tempter*, (as † *he* in the *Poet* upon his *Jupiter*, his *Fate*, and his *Furies*,) but that we lay our *own burthen* upon our *own ſhoulders*; and endeavour to *acquit* our ſelves in *Gods Court*, by *pleading guilty* at the *Tribunal* of our *own.*

† Homer Ἰλιαδ. τ.

§. 14. I ſay our *firſt care* muſt be, 1. that we *impute* not our *ſins*, nor by *conſequence* our *Deſtruction*, to the *ſuppoſed Neceſſitation* of Gods *Decree.* Who could not decree *evil* to a *good end*, (as ſome

ſome have unhappily believed,) for *that* were no better then to *ordain* his *Diſhonour*, as a fit *Inſtrument* of his *Glory*. Nor could he decree the *violation* of that *Law* which he had made, becauſe he *made* it, (which is the *ſubterfuge* of *others*,) for *violation* of *Law* is the *definition of ſin*; and ſo 'tis the ſaying in *effect*, that God might *therefore decree ſin*, becauſe he *abſolutely forbid it*. Beſides, the *Breaches* of the *natural* or *moral Law* are *naturally evil without relation* to the *Law*. Not *only evil* becauſe *forbidden*, but God did *therefore forbid* them becauſe *intrinſecally evil*. They having a *natural contradiction* to the *holineſs* and *righteouſneſs*, that is, the *eſſence* of *God Almighty*. And to decree ſuch breaches were to *contradict* his own Eſſence, that is to ſay, his own *Law*; (ſince the Eſſence of the *Almighty* is a kinde of *Law* to his *operations*,) which were for *God* to be divided *againſt God*, and then his *Kingdom could not ſtand*. Which *blaſphemous abſurdity* that it might be *baniſhed* out of the world, the *good* and *wiſe ſon* of *Sirach* took *ſpecial care*: when to the *Calumniator* of the *Divine Goodneſs* he *thus addreſſed* his Exhortation. [* *Say "not thou in thine heart) it is "through the Lord that I fell a- "way; for thou oughteſt not to do* *Ecclus. 15 11, 12, 13, 14, & Seq.

the

"*the thing that he hateth. The Lord hateth*
"*all abomination, and they that fear God,*
"*love it not. He himself made man from*
"*the beginning, and left him in the hand*
"*of his own counsel. He hath set fire and wa-*
"*ter before thee; stretch forth thy hand unto*
"*whether thou wilt. Before man is Life and*
"*Death; and whether him liketh shall be gi-*
"*ven him. He hath commanded no man to*
"*do wickedly*, neither *hath he given any*
"*man licence to sin. Say not therefore*
"*(within thy self) the Lord hath caused*
"*me to erre, for he hath no need of the sinful*
"*man.*]

§. 15. Nay, say not within thy
2. self, that thy *Temptations* are only
guilty. That thou hadst not been *drunk*,
but for the *pleasantness* of the *wine*. That
thou hadst not been *gluttonous*, but for the
plenty of thy *Table*. That thou hadst not
been *proud*, but for the *greatness* of thy
Birth. And that thou hadst not been
lustful, but for the *wantonness* of thy
blood.

3. §. 16. Nay, do not say within thy
self, that *all the fault* is in thy *Tempter*. That
thou hadst not committed such a *sin*, but that
the

the *Divel would have it ſo*; that *he led* thee with his *Allurements*, or that he *drove* thee with his *Terrors*, or *circumvented* thee with his *ſubtleties*. But give the very *Divel* ſo far his *Due*, as not to ſay that he *neceſsitates* thy *ſin* or *Ruin*. For God hath ſaid to *him*, as to the *wilde Ocean*, * *thus far ſhalt thou go and no farther*. He hath ſet *him his bounds* which he *cannot paſs*, and will *not ſuffer* him to *tempt* thee *beyond* thy *ſtrength*. Could *Satan* touch † *Jobs Soul*? No nor his *Body* without *permiſsion*. And as *he ſtretched* out his *hand* to *afflict* his *body*, ſo *God ſtretched* out his *arm* to *ſuſtain* his *ſoul*. Say not therefore with *Adam*, that the **woman* was thy *Inveagler*; nor ſay with *Eve*, that the *Serpent* was thy *Deceiver*.

* Job 38. 10, 11.

† Job 1. 12. chap. 2. 6.

* Gen. 3. 12, 13.

§. 17. But ſay with the *prodigal* (in the 15th. *chapter of* S. *Luke*) that the * *greateſt Serpent* was *thy ſelf*. *Ariſe*, and *go to thy father*, to thy *father* which is in *Heaven*, and ſay; † *father I have ſinned againſt heaven*, and before *thee*, and *am no more worthy to be called thy ſon*.

4.

* *Quiquunq; ſibi ſe excuſat accuſat Deo. Salvian.*

† Luke 15. 19, 20, 21.

ſon. Thou madeſt me † *little lower*
† Pſal. 8.5. then the *Angels above*, but I made my *ſelf* little *higher* then the Angels *below*. Thou madeſt me like the *Angels*, even to *crown me with glory*, not to *glory* in my *fall*. Yea, thou madeſt me in the *Image* and *ſimilitude* of thy *ſelf*, whilſt thou indueſt my *ſoul* with an *underſtanding* and a *will*; and didſt place it in my *power* to *chooſe* the *good* which I *refuſed*, and to *refuſe* the *evil* which I *choſe*. Thou didſt ſet me in the *path* of *life*, gaveſt me *eyes* to *ſee* it, *feet* to *walk* in it, and thy *ſpirit* to *direct* both *it* and *them*. Thou the * *ſhepherd* of
* Pſal. 80. 1. *Iſrael* didſt lead me like a *ſheep*,
† Jere. 31. 18. but I *followed* like † a *Bullock unaccuſtomed* to the *yoke*. I grew *wanton* in thy *paſture*, and *re-*
* Prov. 1. 29. *bellious* under thy *Rod*. I even * *hated* to be *reformed*, and *would not chooſe the fear of the Lord*. How *cheap* ſoever it was that I *ſold* my ſelf to *bondage*, I *ſold* my ſelf to it upon *mine own terms*. I *choſe Satan* for my *maſter*, *ſin* for my *work*, and *deſtruction* for my *wages*. Theſe (I ſay) are the *firſt uſes* we are to make of this *doctrine*. That *God* may not *impute* our *ſins* unto us, we muſt *roundly aggravate* them to *our ſelves*. That we may be *acceptable* in *his* eyes, we muſt be *vile* in our *own*. For the

the only way poſſible to *hide* our *ſins* from him, is to *lay* them *open before* him from whom they *cannot* be *hid*. And when we have been our own † *Accuſers*, our own *witneſſes*, and our own * *Judges* too, *then* (and not *till* then) we may become our own *Advocates*.

† *Accuſatoris primum partibus fungere, deinde Judicis, noviſsimè deprecatoris.* Seneca. l. 1. * 1 Cor. 11. 31.

§. 18. Beſides, This *doctrine* is many *other* ways *uſeful*. For * it ſerves to keep us from the *Aiery pleaſures* of *preſumption*, and † withall to *ſecure* us from the *earthly plunges* of *deſpair*. * It doth *provoke* and *oblige* us to *uſe* our *uttermoſt endeavours* of performing the *conditions*, upon which the *covenant* is made betwixt *God* and *us*; not to *give over expecting*, nor yet *meerly* to *expect*, but *to* † *work out our Salvation with fear and trembling*. * It doth *mightily conſtrain* us to *adore* at once the *juſtice*, and the *mercy* of our *God*; who did *eternally decree* to *puniſh ſinners*, and yet *not* to do it *without reſpect* unto their *ſins*. * Laſt of all it doth *teach* even the moſt *unregenerate* and *wicked perſons*, *not to*

* 5. † 6. * 7 † Phil. 2. 12. * 8. * 9.

hate

hate their Creator, (as needs *they* muſt, who take themſelves to be *damned* by a *decree unconditional* and *irreſpective*, ſuch as renders them *unable* to *indeavour* their *Salvation*, or elſe doth render their *indeavours* moſt *vain* and *fruitleſs*,) I ſay it doth teach them *not* to *hate* their *Creator*, but to *love* him rather, and *hate themſelves*. For if a man were in *Hell*, with *this opinion*, that he came not thither by any *abſolute*, *antecedent*, or *neceſſitating decree* of *God Almighty*, but through his own *obduration* and *obſtinacy* of *will*, and that before his being *there*, he might have *kept himſelf* from coming *thither*, (by that *aſſiſtance* of *grace* which *God* had *given* him,) he cannot but *confeſs* his *Judge* is *righteous*. And when *beſides* he ſhall conſider, that *mercy* was many times *offered* him, and he *intreated* to *receive* it, and alſo *chid* for his *refuſal*; that a *Saviour* did even *ſtand* at his *dore* and * *knock*, and did there *continue knocking* until his † *head* was *filled* with *dew*, and his *locks with the drops of the night*, and did not only *ſtand knocking* to *awake* his *ſoul* being *drowzy*, but uſed the *voice* of a *bridegroom* even to *court* his *unwilling reluctant ſoul*, [*open to me my ſiſter*, *my love*, *my dove*, my *undefiled*,] he cannot but confeſs, that his *judge* is *compaſſionate*, as well as

* Revel. 3. 20.
† Cant. 5. 2.

as *righteous*. And this is perfectly *conſonant* with thoſe *remarkable words* in our *Saviours parable*, [* *out of thine own mouth will I judge thee, thou wicked Servant.*] Thou canſt not *deny* that I *intruſted* thee with *money*, becauſe thou *confeſſeſt* that thou didſt *keep it in a* † *Napkin*. Thou canſt not ſay that *one pound* was too *little* to be *imployed* to *advantage*; for *he* had *no more* who made it * *five*; nay *he* had *no more* who made it † *ten*. Thou art therefore *condemned*, *not* becauſe thou hadſt *no money*, but becauſe *having mony* thou didſt *not* * *improve it*. I ſuppoſe the *Application* is too well *known* to need expreſſion. I ſhall content my ſelf to ſay, that though the *Reprobated ſinner* (in the *day* of *judgement*) who *perſevereth* in the *doctrine* of *irreſpective decrees*, will be apt to alleage *againſt* the *equity* of his *judge*, [that *where* † *nothing was* "*given*, *nothing in equity can be* "*required*; that he cannot be *ac-* "*countable* for *not improving*] "who had never any *portion* of "*grace intruſted*; and that ha- "ving *no offer* he cannot be *puniſhed* for *not* "*receiving*] yet a *Reprobated ſinner* who *per-*

* Luke 19. 22.

† Verſe 20.

* verſe 18.

† verſe 19. 16.

* verſe 23.

† *Chi fa quello che può, non è tenuto à far più.*

ſevereth in the *doctrine* of *conditional decrees*, will be *judged* and *accuſed* and *condemned* out of his *mouth*, which cannot but * *juſtifie* the *judge in his ſayings, and clear him when he judgeth.* He muſt needs acknowledge that he is *righteouſly condemned*; not becauſe he *received* no *Talent* of *grace*, but *only* becauſe he would not *uſe it.* The *former reprobate* will ſay, that he had not been a *ſinner*, but that he was *abſolutely rejected*; whereas the *latter* will confeſs, that he was *therefore* rejected *becauſe* a *ſinner.* The *former* will *impute* all his *miſery* to his *maker*, but the *later* to *himſelf.* And ſo the *former* will *have* his *makers will*, whereas the *latter* will *blame* his *own.* Now which of *theſe two* is the more *odious Reprobate*, (as there are certainly in *Hell degrees* of *miſery*, and by conſequence of *guilt* too,) every man that hath *reaſon* may be the *judge.* And as *he* muſt needs have been an *evident* and an excellent *Meſsias*, who made the † *Divels* themſelves *confeſs* him to be the *ſon of God*; ſo this muſt needs be an *evident* and an *excellent doctrin*, which *forceth* the *reprobates* to *juſtifie* (and (if it were *poſsible* in *reprobates*) to *love*) their *judge.* When we *chew* upon *this* in our *meditations*, that the *God* whom we

* Pſal. 51. 4.

† Mark 3. 11.

ſerve

ſerve hath *no pleaſure* in our *deſtruction*, and even * *ſwears* he hath *not*, to ſhew how much he *abhors* it, but (on the contrary) hath *infinite pleaſure* in our *repentance*, *new life*, and *perſeverance unto the end*, and hath *abounded* to us in *means* whereby we may * *fly from the wrath to come*, ſo that if we do *not*, we may *thank our ſelves*; how can it chuſe but *incite* us to be *dejected* in *our ſelves*, and to *comfort* our ſelves in *him*? To *vilifie our ſelves*, and to *glorifie him*? To *loath our ſelves*, and to *love him*? To *diſtruſt* our *ſelves*, and to *relie* upon *him*? To *reſiſt our ſelves*, and *obey* him? And ſince there is *nothing* but *deſtruction* that can *accrew* to us from *our ſelves*, from which there is *nothing* that can *ſave* us but *God alone*, how ſhould it *powerfully ingage*, and even *morally compel* us, to *go forth* of our *deteſtable pernicious ſelves*, and *cleave* ſtedfaſtly to *him*, in whom † *alone* our *help is*? To *fear* him in his *Eſſence*, to *adore* him in his *attributes*, to *admire* him in his *works*, to *obey* him in his *word*, to *wait upon* him in his *providence*, in *all* to

* Ezek. 33. 11.

* Matth. 3. 7.

† Hoſea 13. 6.

love him, and to *love* him *above all*; How ſhould we make it the very *project* and *contrivance* of our *lives*, to be doing the things which we know *he loves*, even for this very reaſon, *becauſe* we *love him?* For juſt as *one mortal* who is *amorous* of *another*, (and can *aime* at no better then meerly *periſhing injoyments*,) thinks he can never do *too much* for that *perſon* of the *world* to whom he is the moſt *paſſionately* and *affectionately addicted*; ſo if *the lover* of *our ſouls* is very really the *object* which our *ſouls* are in *love with*, we ſhall not eſteem it *only* our *duty*, but alſo our *happineſs*, our *pleaſure*, our *reward* to *ſerve* him. If he is *verily* our *delight*, we ſhall *ſtudy* to *do* what he *delights* in; and to do that *moſt*, which *he* hath profeſſed he *moſt* delights in. How ſhould our *love* of his *beauty*, *ſhining* upon us in the *juſtice*, the *mercy*, and the *wiſdom* of his *decrees* (which reſpected our *ſins* as well as *miſeries*, and would not *determine* our *miſeries* but on *condition* of our *ſins*, and to *prevent* our *miſeries*, determined to *ſave* us *from* our *ſins*,) *how*, I ſay, ſhould it *carry* us and *lift* us *up* above the *deſpicable* and *loathſome world*? not only above its *flatteries*, but above its *frights* too? above its *pomps*, and *vanities*, its *perſecutions*, and *oppreſſions?* above

† *all*

† *all* that the *favour* of wicked men can do *for us*, and above *all* that their *hatred* can do *againſt* us? How ſhould we *love* him for *all* his *excellencies* of *beauty*? But above *all* the *reſt*, how ſhould we *love* him for his *love*? How *much ſhould* we have been incited to *love* him, if he had *ſo loved us*, and *none but us*, as to have * *given his only begotten ſon*, that *we alone* might *not periſh*, and *alone* receive *everl ſting life*? But with how much a *greater force* of *reaſon* are we *bound* to *love* him, for that he *ſo loved others*, as well as *us*? that he *ſo loved the* * *world*, (of which *our ſelves* are a *portion*) as to ſend *out of his* * *boſome* the eternal *ſon* of his *love*, to be *a propitiation* † *not for our ſins only, but alſo for the ſins of the whole world*? If *Moſes* was ſo *affectionate* to the *ſouls* of a *rebellious* and *provoking people*, as to *provoke* his *maker* in their *behalf*, [*O Lord, if thou wilt, forgive their ſin; and if not,* † *blot me I pray thee out of the book which thou haſt written,*] as if his *own happineſs* could hardly *pleaſe* him, unleſs it might be *accompanied* with the *happineſs* of his *people*; how can we chuſe but be *inlarged* in *love* and

† Rom. 8. 38, 39. Pſal. 146.3. Pſa. 56. 11.

** John 3. 16.

* John 1. 18. † 1 John 2. 2.

† Exod. 32. 23.

gratitude to our *God*, that he was pleased to *reconcile* the † *world* of men *unto himself*? If the *compassionate Apostle* was so *diffusive* of his † *charity*, and that to his *ungrateful* and cruel *country men* the *Jews*, as to *wish himself* * *accursed and cut off from Christ for his brethren and kinsmen according to the flesh*, (as he *meltingly* calls the *stiff-neckt Jews*,) why should we be such *envious* and *churlish* creatures, as to *shut up* the *bowels* and *wounds* of *Christ* against the *greater* part of *mankind* which he was pleased to *lay open* to *every man* in the *world* that would † *receive* him? It was the *cruelty* of the *Jews*, and more especially of the *Pharisees*, to * *shut up the Kingdom of Heaven against men*. Whereas *we* that are *Christians* should be so *liberal* in our *wishes*, and so *communicative* of *Christ* in all our *doctrines*, as to *offer* him in our *preachings* to *all* the *world*. And (if it were at our *choice*) should rather desire to be the *least* in the *Kingdom* of *Heaven with* the *fellowship* of our *enemies*, then the *greatest without* them. That is to say, of the *two*, we should *rather* be *contented* with the very *least measure* of *bliss* and *glory*, then that any *one* man should *inherit misery*. If there is such a *Jubile*,

† 2 Cor. 5. 18, 19.
* Rom. 9. 2.
† ὦ πολλοῦ πόνου καὶ ἀγῶνος ἄξιον, *exclamat* Clemens Romanus *in* Epist. ad Cor. p. 69.
† John 1. 29.
* Matth. 23. 13.

Jubile, and * *joy in heaven over one ſinner that repenteth*, why ſhould *ſome* be ſo *deſirous*, that the far *greateſt number* of *ſouls* ſhould be *eternally excluded* by a moſt *abſolute decree*, not only from the *act*, but from the very *poſſibility* of ſuch *repentance*? It is a kinde of a *proverb*, that men do moſt *eaſily believe* what they moſt *earneſtly deſire*. And ſure *as many* as do *believe*, that Gods *decrees* are *irreſpective*, and *unconditional*, and that he did not *intend* to be a *general Saviour*, but only the *Saviour* of a *few*, (veſſels of *abſolute election*, of which they *reckon* themſelves the *chief*,) cannot chuſe but be *willing* that *ſo* it *ſhould* be; which if they ſhould venture to *deny*, they muſt profeſſedly *fight* againſt *that* which they *believe* to be the *will* of the *Almighty*. They that *profeſs* to *believe* it the *will of God*, [that the *greateſt part* of *mankind* ſhould be *inevitably damned*, by a *neceſſity* lying upon them for his *abſolute decree*, which left them without the *leaſt means* or *poſſibility* of *Repentance*,] cannot for *ſhame* but *confeſs* that they would very *fain have it ſo*, however *ſhameful* it is to be *ſo cruel*. And though it *is not ſo*, they *wiſh* it *were*, becauſe they cannot *indure* to be *erroneous*. But if *Dives*, even in *Hell*, was not ſo *very ill natur'd*, as not rather to deſire to be *tormented* † *alone*; then that his *brethren* upon *earth* ſhould keep him *com-*

* Luk. 15. 7.

† Luke 16. 27, 28.

pany, how much *leſs* ſhould *we* graſp at having the *Monopolie* of *Chriſt*, and all the *means* of *Salvation* in our *Incloſure*? Rather how *joyful* ſhould we be, that *all* our *brethren after the fleſh*, who were *ſons* of *Adam* as well as *we*, (and therefore *fleſh of our fleſh*, and *bone of our bone*, and whoſe *bodies* are *informed* by the *ſame* kinde of *ſoul*,) ſhould have an *intereſt* in *Chriſt* as well as *we*? Since we are *commanded* by *Chriſt himſelf*, to love our † *neighbours* as our *ſelves*, and to reckon our * *enemies* as *one ſort* of *Neighbours*, whether *enemies* to our *perſons*, (as perſecuters and ſlanderers,) or *enemies* to our *Creed*, (as *Jews*, *Turks*, and *infidels*,) whom our *Lord* hath *injoyned* us not onely to *forgive*, but to † *love*, and *pray* for, to *love* their *ſouls*, to *pray* for their *Repentance*, and to *deſire* they may be *ſharers* of *immortality* and *bliſs*, (of which we ſhall not have the *leſs*, but rather the *more* for having *ſharers*,) How *comfortable* a *doctrine* muſt this be to us (whilſt we have any *bowels* and *yernings* in us) that *God* hath no *pleaſure* in any mans *Ruin*? that one *great* end of his *incarnation*, was to *take* * *away the ſins of the world*? of the *Barbarous*, *Idolatrous* and *heathen world*? by *taſting death* for * *every man*, and by conſequence for our *enemies*, who

† Mark 12. 33.
*Luk. 6. 35.
* Mat. 5. 44.
*Joh. 1. 29.
* Heb. 2. 9.

who (be they never ſo *implacable*,) ſhould have the moſt of our *pity*, but not the *leaſt* of our *hatred*? If *Chriſt* himſelf *ſo* † loved *us*, whilſt we were † *enemies*, as to *lay down* his *life* to make us *friends*, how *dear* ought our *enemies* to be to *us*? and how *glad* ſhould we be, that *they* have alſo a *Saviour*? and that *their Saviour* is the *ſame* with *ours*?

†† Rom. 5. 10.

I confeſs that † *ſuch* men as are *menſlayers* by *trade*, and have been ſo *converſant* with *blood* and *ſlaughter*, that they are *skilful to deſtroy*, may (without any *diſtemper*) behold the *ſaddeſt*, and moſt *gaſtly ſpectacles*, and *laugh* at *other* men as *cowards*, and *poor-ſpirited* people, who *preſently* ſicken at the *ſight* of anothers *ſufferings*. And ſo perhaps may a *Chirurgion*, whoſe *hands* and *heart* have been *accuſtomed* to the *ſearching* of *wounds*, and *diſſecting of bodies*, and perhaps in *cutting up ſome alive*, meerly to *finde* out the *milky veins*. And we know that *ſome writers* have been ſo *ſturdy*, as to *believe* (without *trembling*) an *unconditional reprobation*.

† *Notum illud Caligulæ*; Ita feri, ut mori ſe ſentiat; *& illud*, Utinam Populus R. unam cervicem haberet! *de Temporibus ſuis querebatur*, quod nullis calamitatibus publicis inſignirentur. *Et ſæpe in conſpectu prandentis Quæſtiones per tormenta habebantur. Etiam* Claudius *Tormentis Quæſtionum delectabatur; &* Nero *Urbis incendium lyræ Cantu conſpexit.* Sueton. in ipſorum vitis.

tion. Beholding (even with *pleaſure*) the *greater part of the world* in a *bottomleſs lake* of *fire* and *brimſtone*, to which (ſay they) they were *determined, before* they *were*, by an *immutable decree*, without the *leaſt conſideration* of the very *leaſt ſin*, meerly to *manifeſt* the *dominion* of the *Omnipotent Creator* over the *work* of his *hands*. And look upon *others* as *faint-hearted men*, meerly becauſe they are ſo *tender*, as to be *ſick* with the *thought* of any ſuch † *horrible decrees*.

† *Decretum horribile fatente Calvino*, (Inſt. l. 3. c. 23. Sect. 7.) *alibi citato.*

§. 19. But *O my ſoul! come not thou into their* † *ſecret*. Nor do thou *ſlay one ſoul for which Chriſt* * *died*; no not ſo much as in thy *fancy*. Let *God be* † *true*, and *every man a* * *liar*. *His* † *word is truth*. His * Church is the *pillar and ground of the truth*. *His word* and *his Church* do ſay expreſly, that *Chriſt died for* † *all men*. *For* † *every man*, *for the* † *world*, for the † *whole* world. It is his deſire that *all men ſhould be ſaved* [who will not be their own *hinderance*,] and that the *light* of the *Goſpel* ſhould *not be hid under a buſhel*, that all men living (if they will) *may come to the* † *knowledge*

† Gen. 49. 6
* Rom. 14. 15.
† Rom 3. 4.
* Joh. 17. 17.
† 1 Tim. 3. 15.
* 2 Cor. 5. 14.
† 1 Tim. 4. 10. Heb. 2. 9. Joh. 4. 42. 1 Joh. 2. 2. 1 Tim. 2. 2. Mat. 5. 15. Act. 17. 30.

† *knowledge of the truth.* He cannot *abſolutely will* the *condemnation* of *any*, *any where*, who *commandeth* † *all men*, *every where*, *to* † *repent.* And therefore the *reprobates Deſtruction* is from * *himſelf.* Now to finde out the *Cauſes* of that *Diſeaſe* which hath corrupted the *wills* of ſo *many men* (the *Conſtitution* of whoſe *ſouls* came *ſound* and † *healthful* out of the hands of their *Creator*,) and after the knowledge of theſe *Cauſes*, to *adminiſter* ſome *counſel* for the forwarding of the *cure* too, I muſt paſs from the *ſecond* to the *third Particular propoſed.*

* Hoſ. 13. 6.

† Wiſd. 1. 13, 14.

The ſtrange unreaſonableneſs of the will in its *ſturdy reſolutions* of making *court* to *Death.* God puts his People to their Διότι. And ſince he cannot *affright* them with their *Danger*, he would *convince* them of their *madneſs.* Since 'tis *reſolv'd* they *will* periſh, he deſires them to tell him *why*, *Quare moriemini? Why* will ye *die?*

CHAP. III.

The Madneſs of the Will in its Election.

A firſt conference with the wilful.

§. 1. IT was indeed (from the beginning) *a principal part of my Deſigne*, (and upon this very *Ground* that I thought it moſt *pertinent*, as well as *uſeful*,) to inſiſt more eſpecially upon the *particle* [*Why.*] And to inquire after the *reaſon*, why the *major part* of mankinde ſhould *chuſe Deſtruction* rather then *life*. (for that they *chuſe* it, I have already ſhewed in ſome meaſure, and ſhall have *farther occaſion* to ſhew *anon*; and that they are the *major part* is put by our † *Saviour* without all *queſtion*. My *inquiry* therefore ſhall be,) *why* the * *Chaff ſhould* be ſo *much*, and the *Wheat* ſo

†Mat. 7. 13, 14.
* Mat. 3. 12.

ſo *little*; *Satans Followers* ſo *many*, and *Chriſts* ſo *few*; the † *Goats* ſo *common*, and the *ſheep* ſo *ſcarce*. In a word, why the far *greater number* of men (*the Houſe of Iſrael* not *excepted*) ſhould rather *Herd* themſelves with thoſe *Goats* which *walk* in the *broad-way* that leadeth to *Deſtruction*, then *flock together* with thoſe *ſheep*, which walk in the *narrow way* that leadeth unto *life*?

† Matth. 25.33.

§. 2. Say therefore ye *numerous* and *giddy Herd*, who like the *Swine* of the *Gadarens*, do *run* ſo *violently* into the † *Sea* of *Miſery* and *Deſtruction*, *Quare moriemini*? *Why* will ye die? Perhaps you will ſay, there is a *fallacy* in the *Queſtion*, which *preſuppoſeth* what it ſhould *prove*. Becauſe if ye die, it is not *with*, but *againſt* your wills. But this is an *anſwer*, which if it ſerve *your* turn, it doth not *mine*; it evincing nothing to *me*, ſave only the *ſhortneſs* of your *reaſoning*. For though [*To die*] is againſt your *wouldings*, yet is it not properly againſt your *Wills*. *That* God of *Truth* and *Sincerity*, who cannot put *fallacies* upon his *Creatures*, doth *preſuppoſe* the *Truth* of *this Propoſition* [Ye *will* die O houſe of Iſrael] becauſe he asks after the *reaſon*, [*Why* will ye die O Houſe

Quæſt. 1.

† Mark 5. 13.

of

of Iſrael?] Every *Sophiſter* can tell you, it is a *Rule* in *Demonſtration*, that the Queſtion *Cur ſit*, why it is ſo] doth *preſuppoſe* the Queſtion *An ſit*, [*whether* a thing is ſo or not.] The τὸ εἶναι is always *before* the τὸ διὰ τί εἶναι. A thing muſt needs have a *being*, before it can have a *reaſon*. It is in vain therefore to ſay, that *ſin alone* is your *choice*, & that *Death* is no other then your *Inheritance*; that you only *chuſe* the *Antecedent*, and that the *ſequel* doth follow of its own *accord*; that the *Act* is the thing you are in *love* with, but that you *hate* the *end* to which it leads; for *this* doth but ſhew the greater *madneſs* of your *choice*, ſo far is it from inferring you do *not chooſe*. 'Tis true, you utterly *hate* Death; and yet 'tis proper to ſay, you *chooſe* it too. For this Queſtion of God Almighty, [*Why will ye die?*] Is as much as to ſay, [why *will* ye do *that* which fain ye *would not?*] Ye *would not* die, were it not for thoſe *pleaſures* which you ſuppoſe to be in *ſin*; (and that is only an *elicit action* of the *Will*) but yet ye *will* enjoy thoſe *killing pleaſures*, and therefore *will* die; (and this is *actio imperata*, ſuch an *action of the will* as thruſts it ſelf into *exerciſe*.) When *you* ſay, [you die *againſt your wills*,] you only *mean* your *velleity*, which is not a *willing*, but *woulding* rather. Whereas when *God* ſays [*why will ye die?*] He ſpeaks diſtinctly

diſtinctly of a *volition*, which is the *ultimate dictate* and *reſolution* of the *will*. All that *you* ſay, is [*non moreremur*, we *would not* die] but that which *God* ſays is [*Quare moriemini? why will ye die?*]

§. 3. I muſt therefore ask a ſecond time *Quare moriemini*, *why will ye die? Will* ye only becauſe ye are confident that ye *muſt*? Is it in humble conformity of *your* will to *Gods*, who hath abſolutely *decreed* it, and whoſe will is a *law*, which as it *cannot* be *reſiſted*, ſo it *ought* in reaſon to be *obey'd*? that cannot be. For had there been a *neceſſity* that ye ſhould periſh, God would not have askt a reaſon [*Why.*] Had it been *firſt his* will, he would not have thrown it upon *yours*; he would not *then* have ſaid, [why *will ye.*] And had ye not been once in a ſtate of *life*, he would not then have ask't [why will ye *die*?] For a *ſtone* cannot *die*, a *clod* of *Earth* cannot *die*, *nothing* can *die* but what doth *live*. Had your *ſins* been *unavoidable*, he would not then have ſaid, † *caſt away from you* all your tranſgreſſions. Had your *Repentance* been *Impoſſible*, he would not have added, * *make ye a new heart and a new ſpirit*. Had he *delighted* in your deſtruction to ſhew his *Power*, he would

Q. 2.

† Ezek. 18. verſe 31.

* Ibid.

would not have † proteſted that
†† Ezek. 33. 11. *he hath no † pleaſure* in the *death of him that dieth.* And had ye not been able, being *ſick*, to contribute ſomething to your *Recovery*, he would not have concluded, *wherefore turn* * *your ſelves and live.* Say not
* Ezek. 18. 32. therefore within your ſelves, that his *ſecret* will is directly contrary to his *revealed* one. For to *ſpeak one thing*, and mean the *contrary*, is worthily reckoned amongſt *our vices*, and ſhall we be ſo blaſphemous, as to aſcribe it to *his Divinity?* No, *let God be true and every man a liar*, Rom. 3. 4. When God is pleaſed to *ſtoop* in *Scripture* to many an
* Deut. 32. 4. 1 Sam. 15. 29. * *Anthropopathia*, (which is a ſpeaking to men *after* the *manner of men*) 'tis from a *merciful deſire* that we may *rightly underſtand* him, ſo far is *he* from intending to *obſcure* his *ſenſe*, when he is pleaſed to *expreſs* it in *plaineſt Terms.* Had his *peremptory will* been all his *Reaſon* (in the matter of your *Deſtruction*) he would have *told* you that ye *muſt* die, and not have *inquired*, why ye *will.* He would not
† Luke 13. 24. have bid you † *ſtrive to enter in at the ſtraight Gate*, but rather have told you, *it is in vain.* It is in *vain*

to

to *ſtrive*, where 'tis *impoſſible* to *obtain*. We account it a *vain* thing to *waſh* a *Blackamoor*, or a *Brick*; but 'tis a *vanity of vanities*, to *ſtrive* againſt the *current* of a moſt *peremptory Decree*. Say not therefore that ye *will* die, becauſe ye *muſt*; and that ye *muſt*, becauſe ye *can*; and that ye *can*, meerly becauſe it is *decreed*; and that it is *decreed*, becauſe it *is*. Say not to your ſelves, there is an *abſolute neceſſity* of *all events*, and ſo by conſequence of your *ſins*, and ſo by conſequence of your *Deſtruction*. For God hath been *faithful* in every thing that he hath promiſed, and hath not † *ſuffered you to be tempted beyond your ſtrength*; but together with the *temptation* hath made a *way*, if not for *conqueſt*, yet for *eſcape*. *He did purge you, but you were not purged*: (*Ezek.* 24. 13.) that is to ſay, *He* did *his* part, but *you* did fail of doing *yours*. He did not *leave* you from the *beginning*, but *you* by *degrees* have baſely left *him*. His *Grace* was not *wanting*, but *you* were *wanting* to his *Grace*, you did uot * *ſtir up* the Grace of *God that was in you*; Which was not *therefore inſufficient* becauſe (by your *means*) it is become *ineffectual*.

† 1 Cor. 10. 13.

* 2 Tim. 1. 6.

§. 4. I muſt ask therefore a

third time; *Quare moriemini, why will ye die?* Is it becauſe it is *noble*? Or becauſe it is *lovely*? That cannot be. For the Queſtion is not meant of the *death* of *grace*, which we do *preſently* ſuffer in the *commiſſion* of our ſins; nor is it meant of the death of *nature*, which is but a *tranſitory effect* of our ſins; but it is meant of the *death Supernatural*, which is the *endleſs end and Conſummation* of our ſins. Now can ye poſſibly be *ambitious* of ſome *eminent place* in the *ugly territories of darkneſs*? to be *principal perſons* in the *Kingdom* of *deſtruction*? Or can ye have the *Curioſity* to try what *muſick* there is in † *weeping* when joyn'd in *conſort* with *gnaſhing* of † *Teeth*? Or hath the *Serpent* given you ſuch a *philter*, as makes you *amorous* of the * *worm* that *never dieth*? and even to *court* the *embraces* of that *ſtrange fire* that's *never quenched*? (like the *Romans* in *Arrian* who became *Idolaters* of their *diſeaſe*?) Can you be *really* of that *opinion* which is faſtened on the *Gymnoſophiſts* in *Antiochus* his time, whom no *torments* of that *Tyrant* could ever move from *this aſſertion*, [*nihil jucundius eſſe quàm pati*] that there is nothing *ſweeter* then *ſufferings*? and that the *pleaſanteſt* thing in the world is to be in *pain*? It can-

†† Matth. 13. 42.

* Mark 9. 44.

cannot be. For though a man might poſſibly be pleaſed with the *firſt death*, which is of the *ſoul only*; or with the *ſecond death*, which is only of the *body*; yet can he not poſſibly with the *third*, which is a *never dying death* both of *body and ſoul*. It is an arrant *contradiction*, that the moſt *formidable* things in the world ſhould be *immediately* the *object* of our *deſires*. If we are ſo *impatient* of the *Toothach*, or the *Gout*, which commonly affects but *one part* at *once*; we cannot ſure be *deſirous* of having *every part*, *at once*, *immoderately* tormented with *every pain*, and that *for ever*.

§. 5. I muſt ask therefore a *fourth* time. *Quare moriemini*, *why will ye die*? Certainly the *anſwer* muſt needs be *this*, that men do *wilfully die*, becauſe they *wilfully ſin*. For as when *luſt* hath *conceived* it *bringeth forth* *ſin*, ſo *ſin* when it is *finiſhed bringeth forth death*. Now there is ſuch an *immediate* and *eſſential tie* betwixt the *cauſe* and the *effect*, the *work* and the *wages*, *ſin* and *death*, that he who doth *wilfully* embrace the *firſt*, doth *wilfully* run upon the *ſecond*. For as a man that *cuts* his *finger*, to try the *vertue* of his *ſalve*, or the *ſharpneſs* of his *knife*, however his *Curioſity* is the *cauſe* of that *wound*

Jam. 1. 15. Q. 4.

wound, is yet properly ſaid to have *willed* his *harm*, becauſe he *will'd* that thing which did *inevitably produce it*; ſo though no man doth *will* the *commiſſion* of his *ſins*, to that very end that he may be *damned*, but becauſe he is *bewitcht* with ſome *allurement* in the *commiſſion*; yet becauſe he knows, that the inevitable *wages* of *ſin* is *death*, and that the *cauſe* being *premiſed*, the *effect* of neceſſity muſt *follow after*, he is properly ſaid to *will*, what he moſt of all *would not*, and does *chuſe* that thing which he *abominates*, if but for this reaſon only, that *it was put to his choice*. There is a *ſtrict connexion* betwixt *ſin*, and *death*, unleſs *repentance* ſtep in *between them*. Nor is it likely that God Almighty will allow that man an *opportunity* of repentance, who *knowingly* ſins on that *preſumption*. He then that *knows* a *wilful ſin* works *death*, and yet *chuſeth* that *ſin*, doth by a neceſſary conſequence *chuſe death* too.

A ſecond conference with the wicked.

§. 6. But *this* is an *anſwer*, which however *true*, is not *ſufficient*. Becauſe though it *ſatisfies the firſt Queſtion*, yet it alſo ſerves to beget a *ſecond*. For I muſt enter into a *ſecond conference* with all *habitual indulgent ſinners*, and put them to the

the *Queſtion*, what kinde of reaſon they can pretend to, why *refuſing* the *good*, they ſhould ſo *eagerly purſue* the *evil*. (I mean the *evil* of *ſin*, *preciſely* conſidered in *it ſelf*, without relation to the *evil* of *puniſhment*.) * Will ye ſay, (as *before*,) * *Q.* 1. there is a *fallacy* in the *Queſtion*? And that your *ſin* is not your *choice*, but your *neceſſity*? And that you walk in the *broad way*, becauſe you *cannot* in the *narrow* one? And that ye *therefore* cannot walk in the *narrow way*, becauſe it is ſo *incumbered* not only with the *precepts* of *Jeſus Chriſt*, but many times with his *croſs* too? And that you *therefore* are *not able* to *bear* the *yoke* of his *precepts*, or take up the *burthen* of his *Croſs*, (which lie as *obſtacles* in your *way*) becauſe that *God* hath left you *deſtitute* of *means*, or *motives*, exactly *ſufficient* for *ſuch* a *work*? * No, *that* cannot be. For if ye had not the *means* from Gods *grace*, and the *motives* to it from his *promiſes*, the † *yoke* of *Chriſt* would not be *eaſie*, nor his † *burthen light*; and his *commandements* would be * *grievous*; which is a flat *contradiction* to the *words* of our *Saviour*, and of Saint *John* Say not therefore that you *ſin*, becauſe you *cannot* do *otherwiſe*. For though, *with-*

* We want no means.

† † Matth. 11. 30.

* 1 John 5. 3.

without Gods *grace* we are ſo far from *doing good* (as the *Pelagians* boldly affirm) that we cannot ſo much as *deſire* it, (as the *ſemi-pelagians* affirm we can,) yet what is * *impoſſible* to *man*, to *God* is *eaſie*; and through *him* that † *ſtrengthens* us, *we* are *able* to *perform*, what *he* is *able* † *to injoyn*. We can *ſuffer*, by his *patience*, what in his *wiſdom*, he can *inflict*. We can *chuſe*, by his *direction*, what, in his *goodneſs*, he can *propoſe*. In ſhort. The *only meaſure* of our *obedience* is to be taken from his *commands*. We can *believe* his *promiſes*, and we can *do* his *will*; we can *reſiſt* his *enemy*, and we can *drink* his *cup*, but by *his wiſdom*, and by *his grace*, by *his power*, and by *his patience*. By the *firſt helps* of *grace*, we *can deſire* him, if we *will*. By vertue of the *ſecond*, we can *obey* him, if we *will*. And by vertue of the *third*, if we *will*, we can *perſevere* in him. He leaves no *means or motives unaſſayed*. 'Tis *he* that *perſwades* us by *exhortation*, that *allures* us by *promiſes*, that *moves* us by *example*, that *frights* us by *danger*, that *invites* us by *miracles*, and (when all that will not do) 'tis *he* that *expoſtulates* with us in *compaſſion*, (as heretofore with *Iſrael*)

* Mark 10. 27.
† Phil. 4. 13.
† Θεὸς σωτεργῶν πάντα ποιεῖ ῥᾳδίως. Moſchion.
† ἔξεστι καὶ μὴ φιλοστρατεύεσθαι, καὶ καθαροῖς γίνεσθαι, καὶ τὸ θανάτου καταφρονεῖν, καὶ τὰ ἀμείνω εἰδέναι, καὶ ἐκεῖνα διώκειν. Plot. Enn. 2. l. 9.

Quare

Quare moriemini? *Why will ye die? Each person* in the *Trinity* works *peculiarly* to our *good.* We want not *God* the *Father* to give us *light*, nor *God* the *Son* to give us *example*, nor *God* the *holy Ghost* to *direct* the *way.* And can there be any thing more *unreasonable*, then not to *follow* when our *Saviour leads* us? Or then to *stand still*, when the blessed *Spirit accompanies* us? Nay, even then to go *backward*, when the *father himself* doth as it were *drive* us? He must be sure very *Frantick*, and fitter for a *Bedlam* then for a *paradise*, whose *peremptory will* is neither *drawn* by that *example*, nor *melted* by that *love*, nor *controul'd* by that *power. All* the *curtesie* (if I may call it so) which God requires at *our hands*, is that we will *open* when he *knocks* to *enter*; and that when he is *entered*, we will not * *intreat him to depart out of our coasts.* Mar. 5. 17. But that we will *invite* him to *work* his *own will* in *ours*, by *conforming ours* to his *own.* That we will *suffer* him to *inform* our *souls*, as our *souls* do our *bodies.* That, *he inflaming* our *hearts*, *we* may be *filled* with *his love*; that, *he inlightning* our *heads*, we may be *beautified* with *his knowledge*; that, *he opening* our *mouths*, we may be *shewing* forth his *praise*; that, *he stretching out* our *hands*, we may be *feeding* his *members*; that, *he ordering* our *feet*, we may be walking in *his ways.*

§. 7. And

§. 7. And as we have the *means* of *chuſing well* from the *infuſions* of Gods *grace*, ſo (by the *help* of *that*) we have *means* too from our *own nature*. Our *vertue* is *almoſt* as *natural* to us as our *paſſion*. I am ſure it is *grafted* upon that *ſtock*. Do but *inoculate* a little *ſprig* of *moderation* upon thine *anger*, and it *ſprouts* up *valour*. Let the *ſun* but *ſhine* and give ſome *warmth* to thy *fear*, and it becomes *prudence*. Thy *concupiſcence* well *manur'd* will *grow* up *temperance*. Give but *meaſure* to thine *Appetite*, and what is *ſelf-love* in the *root*, will in the *flower* prove *juſtice*.

We want no motives.

§. 8. But this is not all. We have not only *means* whereby to *order* our *wills* aright, but *motives* alſo to *intice* them. Not only *grace* above *nature*, and *nature* under *grace*, to *incline* us from *within*, but *Allectives* alſo, to *charm* us from *without*. Such is the *lovelineſs* of the *object* we are *commanded* to *will*; and ſuch the *vaſtneſs* of the *reward* we are *incouraged* to *expect*. Our *task* is no harder then to *chuſe the good*. And † *goodneſs* (we know) is the *proper object* of our *Appetite*.

† Διὸ καλῶς ἀπεφήναντο τἀγαθὸν ἧ πάντα ἐφίεται. Ariſt. Eth. l. 1. c. 1.

Appetite. So that our *duty* doth even *draw* us without the *hope* of a *reward*. But our *reward* is ſo *immenſe*, that nothing can *hold* it but a *Heaven*. And *Heaven* (we know) is the *higheſt object* of our *hope*.

§. 9. I ſay, the *good* we are to *chuſe* is ſo *deſirable* in it *ſelf*, that we never deſire the *evil* but in its *notion* and *likeneſs*. We are fain to *call* * *good*, *evil*, before we can eaſily *refuſe* it; and * *evil*, *good*, before we can eaſily *effect* it. The *Greeks* did happily expreſs it by a † *Compound word*, which ſignifies *beauty* as well as *goodneſs*. Perhaps to *intimate* unto us, that *real beauty* is nothing *elſe*; and that nothing is *lovely*, but ſo far forth as it is *good*. It was therefore the *greateſt* and moſt *glorious title* the *heathen potentates* had to *boaſt* of, that how *ill ſoever* they were, they had yet the *prerogative* of being ſtiled [εὐεργέται, that is *literally*] *well doers*, or (as we render it *Benefactors*. To this the *words* of our *Saviour* do very evidently *allude*. * *The Kings of the Gentiles exerciſe Lordſhip over them, and they that exerciſe Authority are called Benefactors*. Which (in

From the lovelineſs of our duty.

** Iſa. 5. 20.

† καλοκἀγαθία. Which gives us firſt Honor.

* Luke 22. 25.

Secondly liberty, the *judgement* of the moſt *carnal*) doth make for the *credit* of being *good*. Beſides, the *doing* of our *duties* doth make us *free* too. For whilſt the *wicked is* * *holden in the cords of his ſins*, and whilſt *every one that doth ſin* becomes *the* † *ſervant* and ſlave *of ſin*, (his *Soveraign reaſon* being *depoſed and brought into Captivity by the rebellion of the* * *members*,) the † *good man is free in the midſt of bonds* (as *Philo* the *Jew* could truly ſay.) and the *ſervice* of *God* is *perfect freedom* (ſaith our *Liturgy*.) Which ſhews the *priviledge* of *liberty*, wherewith *goodneſs* indows her *children*. Even the *liberty* of *Saints* and *Angels*, wherewith *Chriſt hath made us* † *free*. That *inward liberty* of the * *heart*, whereby the *Pſalmiſt* was enabled *to run the way of the Commandements*. Nor doth it *crown* us only with *liberty* but with *abundance* of life too. For *Honourable age is not that which ſtandeth in the length of time, nor that is meaſured by number of years; but* † *wiſdom is the gray hair unto men, and an unſpotted life is old age*. And therefore 'twas *Philo's obſervation*, that though

* Prov. 5. 22.

† John 8. 34.

* Rom. 7. 23.

† πᾶς ὁ σπουδαῖος ἐλεύθερος. Philo.

† Gal. 5. 1. Rom. 6. 18.

* Pſal. 119. 32.

3. Long life.

† Wiſd. 4. 8, 9. 13.

though *ſome* of *Abrahams progenitors* lived *more* then *three times* as long as *he* did, he is yet the very *firſt* whom the *Scripture* ſtiles an *old man*. † Becauſe our *man-hood* is to be *meaſured*, not by the *number* of our *years*, but by the *wiſdom* of our *actions*, and the *exactneſs* of our *lives*. And ſo the *young man* of *Ariſtotle*, who is * *excluded* from *hearing* his *Ethick Lectures*, is called by him a *young man*, not for the *paucity* of his *years*, but for the *vitiouſneſs* of his *actions*, and the *youngneſs* of his *diſcretion*, for being every whit as *fooliſh* and as *paſſionate* as a *child*. There are *infants* of no leſs then a * *hundred years old* (in the *Italian proverb*.) And they whoſe *years* have been *evil*, as well as *many*, are no more (in *Philo's judgement*) then † *Babes ſtricken in years*, or *overgrown boys* in *gray beards*. Whereas the man of a *prudent unſpotted life*, being

† ὁ ἀληθείᾳ πρεσβύτερος οὐκ ἐν μήκει χρόνου ἀλλ' ἐν ἐπαίνῳ βίου θεωρεῖται. Philo, περὶ νόμων ἀγράφων. pag. 303. in Gen. 25. 8.

* Διαφέρει δ' ὁ δὲν, νέος τῷ ἡλικίαν, ἢ τὸ ἦθος νεαρός. ὁ γὰρ παρὰ τὸν χρόνον ἡ ἔλλειψις, ἀλλὰ διὰ τὸ κατὰ πάθος ζῆν, καὶ διώκειν ἕκαστα. Ariſt. Eth. lib. 1. cap. 3.

* *i fanciulli di cenii anni.*

† πολυχρονίους παῖδας λεκτέον. Philo. pag. 303.

made *perfect in a ſhort time*, * *fulfilleth a long time*. He is a *man*, *betimes*; and an *old* man, *quickly*; he hath *abundance of life* in a *little ſpace*; not a *multitude*, but *weight* of *years*; what he wants of the *number* and *bulk* of *days*, is made up to him in the *real intrinſique value*; as *one piece* of *Gold* hath the *force* and *vertue* of *many ſhillings*. And at leaſt in *this ſenſe* the *Latine Apophthegm* is *true*, *that the wiſeſt man is the* † *longeſt liver*. For *he* is *the wiſeſt* who is *the beſt*. *The fear of the Lord*, *that is* * *wiſdom*; *and to depart from evil*, *that is underſtanding*. He that is *ſo wiſe*, as to be *ſo innocent*, (by *keeping himſelf* † *unſpotted* and undefiled *from the world*) hath *all the honour* and the *comfort* of a very *old age*, without the *dotage*, the *Avarice*, the *teſtineſs*, the *diſtruſt*, and all the other *infirmities*, to which a man is made *ſubject* by meer *duration*. But *this* is not *all*. For as *the fear of the Lord* doth make us *wiſe*, ſo the bleſſing of *wiſdom* doth make us *rich* too. † For the *Gold and the Chriſtal cannot equal it*; *nor ſhall ſilver be weighed for the price thereof*. *It cannot be valued with the gold of*

* Wiſd. 4. 13.

† *Solus ſapiens longævus.*

* Job 28. 28.

† James 1. 27.

4. Riches.

† Job 28. 14, 15, 16, 17, 18, 19.

Ophir,

Ophir, with the precious Onyx or the Saphir. No mention ſhall be made of Coral, or of Pearls. The Topaz of Ethiopia is not to be named the ſame day. *For the price of Wiſdom is above Rubies.*

But the *greateſt expreſſion* of that *happineſs* which the *duty of man* doth *inveſt* him with, we may receive from our *Saviour*, who is of *greateſt Authority* to make it *good*. For as a *woman* (as 'twere *extatical*) brake out in *reverence* to our Saviour, * *Bleſſed is the womb that bare thee and the paps which thou hiſt ſucked,* he immediately anſwered [with an ἐπανόρθωσις] by way of *correction* of what ſhe ſaid, † *yea, rather bleſſed are they that hear the word of God and keep it.* And from thence S. * *Auſtin* doth well infer, that the *Virgin Mary* was much *happier* in *obeying Chriſt* as her *Maſter*, then in *bringing* him *forth* as her *ſon*. So that if *honour*, or *liberty*, or *length* of *days*, or *riches*, or *bleſſedneſs it ſelf*, may have the favour to paſs with us for things *deſirable*, what God hath *commanded* us as our *duty* may well ſuffice us for our *reward* too. Although we had ſo much

5. An Inchoation of bliſs it ſelf.

* Luke 11. 27.

† verſ. 28.

* *Beatior Maria percipiendo fidem Chriſti, quàm concipiendo carnem. Aug. Tom. 6. de ſanc. virg. c. 3.*

much in us of the *Saducee*, as *not* to *believe* a *Reſurrection*, or ſo much of the *Atheiſt*, as not to believe an *immortality*, but ſhould *reckon* the *departure* of our *ſouls* from our *bodies* to be a *meer return* into their *primitive nothing*; yet me thinks there is *Allurement* enough in *goodneſs*, not to *challenge* our *choice* only, or our *ſuffrage*, but even our *induſtry*, and *ſweat* too. So far are Gods *commandements* from being * *grievous*, that there was *never* a more *pleaſant* or a more *obliging ſpeech* from our bleſſed Saviours own *mouth*, then that with which he concluded the firſt *third part* of his *longeſt Sermon*, * *be ye perfect*, even as *your Father which is in Heaven is perfect*.

* 1 John 5. 3.

* Matth. 5. 48.

From the greatneſs of our Reward.

§. 10. And if now to the *Amiableneſs* of Gods *injunction*, (which is to *deſire* the things that *naturally* are *moſt deſirable*,) we adde the *richneſs* of his *promiſe*, which is to *feaſt* our ſelves with the *viſion* of that *Being* that is *inviſible*, and to *inherit* that *Kingdom* which * *fleſh and blood cannot inherit*, (where we ſhall not have the *weakneſs* to *want* our preſent *injoyments*, but the perfection to be *without* them; and where

* 1 Cor. 15. 50.

where we shall be *ravisht* with *such* a *glory*, that the *eye* of *reason* is *too dim* to *see* it; such a * *weight* of *glory*, that the *heart* of *man* is too *narrow* to *hold* it; such an * *eternal weight of glory*, that the *life* of *man* is too *short* to *utter* it;) if I say, we but consider the *exceeding richness* of our *reward*, (which to speak of *more* at *large* is not the *business* of *this place*) there will be nothing more remaining to make our *choice* of *evil* yet *more unreasonable*, besides the *discouragements* which we receive both from the *work*, and from the *wages*, from the *guilt* it self which *accompanies sin*, and from the *punishment* which always *dogs* it.

** 2 Cor. 4. 17.

§. 11. What is it then that so *transports* us out of our *wits* and our *interest*, that (of the two great *Rivals* and *soliciters* of our *Consent*) we should *refuse* the *good*, and *chuse* the *evil*? The *usual motive* to our *choice*, is either the *credit*, or the *profit*, or else the *pleasantness* of the object that lies before us. Now for *which* of *these* is it, that we are so *frequently in love* with *sin*? Is it because it is *creditable*? That cannot be. * For even

Q. 2.

* ὧ δεδώ-ρηϑ᾽ ὁ θεὸς καὶ τὸ εἶ-ναι καλὸν, καὶ τὸ δοκεῖν εἶναι, ὅτῳ πρὸς ἀλήθειαν δ᾽ δαί-μων ὄϛι, καὶ πᾶς ὄντι μεγαλώνυμῳ. Philo.

the *Sectaries* of *vice* are fain to *dreſs* up its *uglineſs* in the *ſhape* of *vertue*. There is no man *prodigal*, but *pretends* to *munificence*. No man does *reverence* to his *Pride*, but that he ſuppoſeth it *magnanimity*. The *rich* man would not be *ſordid*, but he *thinks* it *frugality*. Nor the *worldly* man *diſtruſtful*, but that he counts it *prudence*. No man acknowledgeth his *Debauch*, but under the *Title* of *good fellowſhip*. Nor will any confeſs a *lightneſs* till it be *coyned Affability*.

Q. 3. §. 12. What may then be the *reaſon* of our *prepoſterous choice?* Is it becauſe it is *profitable*? No, ſo far from it, that (though *vertue* is a thing which we may have for *taking up*, and when we have it, it *eats* no *bread*, yet) it *coſts* men † *dear* to be *damned*. For (beſides that *nothing* is *truly* * *profitable*, which is not ſo in *the day of wrath*, when *all the riches* in the *world* will *profit* * *nothing*,) there is hardly any *one* very *conſiderable vice*, which is not more *chargeable* in the *keeping*, then any *two* or *three perſons* in a *well-ordered Family*. I pray how many mens *eſtates* have been *ſacrificed* to their *Humour?* or *devoted* to their *vain glory?* *One* takes

† *Omnium virtutum tutela facilior eſt, vitia magno coluntur.* Sen.

* * Prov. 11. 4.

takes up *money* upon *Uſe*, to *throw Dice* for the whole *Principal*. *Another ſells* a *Lordſhip*, to *buy* the *Title* of *my Lord*. *Some* (like *Criſpin* in *Juvenal*) *beſtow* as much upon a *rare fiſh*, as would have *bought* the † *Fiſherman*: *others* (like them in *Pliny* who were [*periculis veſtitæ*] *bedeckt* and beautified with as many *hazards* of mens *lives*, as the *jewels* and other *Rarities* they were *clothed* withal) have *laviſht out* as much as would have ſerved for the *Patrimonies* of *Nine* or *Ten Orphans*, meerly to crown *ſo many Fingers*. There are thoſe have been ſo captivated by the *meagre pleaſure* of ſome *Game*, that (like *Actæon* and *Diomedes*) they have been *devoured* and *eaten up* even by their †*Horſes*, and their **Hounds*. How many are there that have parted with the *rich Dowries* of their *Wives*, only to *purchaſe* the *embraces* of their *fulſom Harlot*? how many *have melted* their *fortunes* in the *fire* of *contention*, and would not *let fall* a *ſuit at law*, till they have not been *able* to *hold it up*? how many *mighty* mens *eſtates* have either *run out* at their *Taps*, or been

† *Potuit fortaſſe minoris Piſcator, quàm piſcis emi. Juven. ſat.* 4.

† *Threicio quondam præſepia Rege Fecerunt dapibus ſanguinolenta ſuis.* Ovid. in Ibin.

* *Præda ſuis canibus non minus ille fuit.* Idem.

ſwallowed down at their *tables?* It were *endleſs* to make a *bill* of all the *coſt* and *charges* which *paltry vice* hath put men to. Even the *covetous* man *himſelf* is brought to *poverty* by *laying up.* For, beſides that his *treaſures* are apt to make him a *malignant*, (that is to ſay, *a publick ſpunge*, which having *drank* it ſelf *full*, ſome † *Veſpaſian* or other knows how to *drain* it,) his very *Avarice*, like a *Thief*, doth always *rob* him of the *Uſe* of his *poſſeſſions*, and like a *moth* or *worm*, doth *eat him out* of the *injoyment.* So fit is that *ſaying* to paſs amongſt us for a *proverb*, [*Nemo gratis malus eſt.*] There is *no ſinner* living (no not the moſt *proſperous* and *thriving ſinner*,) but pays very *dearly* for being *wicked.* For (beſides the *no* † *profit* of *gaining* a *whole world* by the *loſs* of a *more precious* and a more *dear bought ſoul*,) I appeal to the *knowledge* and *experience* of thoſe that *read* me, whether it is not very much *cheaper* to *build* an *Hoſpital*, or an *Alms-houſe*, then to be put to the *maintenance* of ſome *ſingle ſins.*

† *Rapaciſſimum quemque procuratorum ad ampliora officia promovit, quò mox locupletiores condemnaret. Quibus pro ſpongiis utebatur, ut ſiccos madefaceret, & humentes exprimeret.* Suet. *in vitâ Flav.* Veſpaſian.

† Matth. 16. 26.

§. 4. §. 13. What then can be the *reaſon*

ſon of ſo *Wilde* a *choice*? Is it becauſe it is *pleaſant*? No, take a *ſinner* at the *jocundeſt*, and you will finde his *jollity* but his *diſeaſe*. Like a man *bitten* with the *Tarantula*, (or having *ſwallowed*, a *weed* they call † *Sardóa*) that *laughs* himſelf to *death*, and ſo is *murthered* by that does but *look* like *merriment*. What a *ſcorching pleaſure* is it for the *revengeful man*, to be ſtill *burning* in the *fire*? How *lean* a *pleaſure* for the *Ambitious*, to be ſtill *feeding* upon the *Aire*? How *groſs* a *pleaſure* for the *drunkard*, to be ſtill *wallowing* in the *mire*? How *dry a pleaſure* for the *covetous*, to be ſtill *groveling* upon the *earth*? 'Tis true that *theſe* are *called pleaſures*, and ſo they *may* be; but ſuch *painful pleaſures*, as *nothing* can *repreſent* but a man *tickled* into his *grave*; or a Palate that is *wounded* with a *ſting* dipt in *Hony*; which whilſt the *taſte injoys*, the *touch ſuffers*. And ſo at once affects, not only the ſame *perſon*, but the ſame *part* too, with *delight* and *torment*. Yet ſtill with this *difference*; that the *delight* is *tranſient*, but the *torment laſting*. Behold the *man* of *uncleanneſs* in his *Cornelian Tub*; the man of *ſoftneſs* and *ſloth* in his *gout* and *ſtrangury*; the

† *de Sardoâ vide Dioſcorid. l. 6. Sardonicis quodam modo herbis omnem Romanorum populum putes ſaturatum, moritur, & ridet. Salvian. l. 7.*

the man of *envy* and *bitterneſs* in his *conſuming Hecktick*; and † you ſhall finde their *ſins* ſo far from being *pleaſant*, that they but give them, *before hand*, a *taſte* of *Hell*. There is not any *lean ſlave* that tugs at the *oares* in the *Turks Galleys*, but lives an *eaſie life*, if compared with the *drudgery* in the *Divels work-houſe*. Thus if the *queſtion* ſhould be put to *every ſerving man* of *Satan*, which was put by *God* to a *backſliding Iſrael*, * *what is the high place whereunto ye go? What excellent things do you* ſee in *vice*, that you ſhould *imbrace* it *rather* then *vertue*? they will not be *able* to afford us *one word* of *ſenſe*.

† *Quid irâ laboriosius? quid clementiâ remiſsius? quid crudelitate negotioſius? vacat pudicitia, libido occupatiſsima eſt.* Sen. Ezek. 20. 29.

* *Cur illuc potiùs itis, quàm in Templum meum? quid in eo videtis eximi?* Grot. *in locum.*

§. 14. Now if *death* is ſo *frightful* when conſidered in *its ſelf*, (as hath been ſhewed in the *firſt place*) and withal ſo *unlovely* when conſidered in its *cauſe onely*, (as hath been ſhewed in the *ſecond*) it may be asked in a *third conference*, (comparing the *one* with the *other*) *Quare moriemini etiam poſt mortem morituri?* (That is to ſay, *as I interpret*,)

§. 15. *Why*

A third Conference with the wilful.

§. 15. *Why* will ye *die* the *death* before *death*, which is the *onely parent* of the *death after death?* Why will ye die that *temporal death* of the *ſoul* (by loſing *grace* and *Gods favour*) whoſe *end* and *wages* is *death eternal?* For what imaginable *reaſon* can ye *hate* the *wages*, and yet *love* the *work* by which the *wages* is to be *earned?* and in *requital* of which it muſt *inevitably* be *paid?* Whence ariſeth the *poſsibility*, that you who *deteſt* and *abominate* a *Hell*, ſhould be ſo *paſſionately kind* to ſome *darling ſins*, to which the *torments* of that *Hell* have ſuch an *indiſſoluble connexion?* Perhaps the *common knowledge* that *ſo it is*, may *take away* the *wonder* that ſo *it ſhould be*. But if we look upon the *caſe* in *other colours*, we ſhall find it matter of ſome *amazement*. For can you poſſibly *believe*, that the very *ſame man* who cannot *indure* to be *tormented*, ſhould yet *delight* to thruſt his *hand* into the *fire?* or can you give any *reaſon*, why the very *ſame man* that *hates* to loſe one *drop of blood*, ſhould take a *pleaſure* to *cut* his *fingers?* and yet this is the caſe of every *indulgent and wilful ſinner*. It being every whit as *natural* for *ſin unrepented* to *kill and damn* men, as for *fire* to *burn*, or for a *cutting knife* to cauſe *blood-ſhed*. We are told by the *Apoſtle*, (and we pretend to

believe

believe he ſpeaks in *earneſt*) that *the* † *wages of ſin is death.* And yet how often are we ſo *mad*, as to ſerve ſuch a *maſter*, who ſets us about ſuch *work*, as he *rewards* with ſuch *frightful* and *cruel wages?* and which he certainly will pay us as ſoon as our *work is fully done?* for *ſin when it's* † *finiſhed bringeth forth death:* and that by an *abſolute neceſſity.* Where there is *ſin unrepented*, there *muſt* be *death* by ſuch a kind of *neceſſity*, as where there is *fire unquenched*, there *muſt* be *ſmoak.* And what *tolerable reaſon* can be alleaged, why we ſhould love to *drudg on* in the Divels *work-houſe*, and at his *trade*, when we know him to be ſo *hard a maſter* as to pay us a *ſort of wages* very much *harder* then our *work?* Our bleſſed *Saviour* hath told us as plainly as S. *Paul*, that † *broad is the way & wide is the gate which leadeth to deſtruction*; and ſince we are not (like *beaſts*) *tyed* up onely to *the* † *law that is in our members*, but (as *rational* creatures) have *a law in our* † *mind too*, why ſhould *we* be *diſtracted* with ſuch a *perverſneſs* in our *affections*, as to *abhor* the *wide gate* which opens to *deſtruction*, and yet to *love* the *broad way* which leads *directly towards it?*

† Rom. 6. 23.

† Jam. 1. 15.

† Mat. 7. 13.

†† Rom. 7. 23.

§. 16. In-

§. 16. Indeed the *Abſurdity* is very *great*. And perhaps *the riddle* will not *eaſily* be *unfolded*. Whatſoever *reaſons* of this *madneſs* may be given by *others*, it ſeems to *me* to proceed from one of *theſe three grounds*. From *incredulity* in *ſome*, from *inconſiderateneſs* in *others*, and (in a *third ſort* of men) from the *miſapprehenſion* of ſome *principles* in our *Chriſtian Religion*, which ever *had* and *will* have the greateſt *influence* upon *practice*. *One ſort* of men doth not really *believe there is* a *death after death*. Another ſort is *forgetful*, and have it not *always* in their *remembrance*. A *third ſort* there are, who look upon it as a *real*, but *impertinent* thing; a thing that is *certain*, but yet *impoſſible*; *neceſſary* to *others*, but to *themſelves inacceſſible*. The Grounds of this Madneſs.

§. 17. The *firſt* of theſe, though they may *outwardly* affirm *a Reſurrection* of the *body*, and *immortality* of the *ſoul*, a *Heaven* and a *Hell*, an *inviſible judge*, and a *day* of *judgement*, yet they *inwardly hope* there is no ſuch *matter*. And that the *Goſpel* is nothing elſe but a *ſecular engine*, which *Kings* and *Clergymen* have very *wittily contrived*, as a *convenient ſtratagem* for the *management* of *affairs*, and for the keeping of 1. Incredulity.

of the *people* in *awe* and *order*. There were not a *few* of the *house of Israel*, who, though *born* and *brought up* in the midst of *miracles*, (besides the *law* and the *prophets* always *thundering* in their *ears*,) did yet so *miserably stumble* at the *prosperity* of the *wicked*, and the *adversity* of the *upright*, as *first* to *question* the *justice*, and then the *essence* of the *Almighty*. (an *easie step* from the *one* to the *other*.) They said in plain terms, *every one that doth evil is good in the sight of the Lord, and he delighteth in them; or where is the God of judgement?* When *the worst men* were observed to climb into *promotions* of *greatest honor* and *advantage*, (in the times of *Antiochus* more especially) it gave occasion to *Sadducæisme*, and *infidelity*. And of *such*, I suppose, there are *two degrees*. *Some* (like those in the *book* of *wisdom*,) or (like *Lucian* and *Vanninus*,) are such *speculative Atheists*, and have their very *judgement* so much *corrupted*, that they believe *they are born at all* * *aventure*, and *shall be* hereafter as though they had *never been*; that their *breath* in their *nostrils* is but as *smoak*, and *a little* spark in the moving of the heart; wch being *extinguisht*, their *bodies shall be turned* into *dust*, or *Ashes*, and their *spirit shall vanish into the soft aire*. But there are *others* in the world, who though they have not a *faith*,

*Mal. 2. 17.

* Wis. 2. 2.

Verse 3.

faith, have yet a kinde of *ſuſpicion*: and though they are not *reſolved* there *is a Hell*, they *doubt* there *may be*; and by reaſon of this, they have their *Melancholy intervals*. But yet becauſe they have it only by *report*, and not *experience*; becauſe they do but *hear*, and have not *taſted*; becauſe they cannot *make it out* by *Mathematical demonſtration*, (and have *learn'd* to be *ſatisfied* with nothing *leſs*) they are *reſolv'd* not to *loſe* that which is *certain*, and *preſent*, for either the *hope*, or the *fear*, of that which is *doubtful*, and *to come*. They *ſuſpect* it ſo *far*, as (for fear of the *worſt*) to have now and then a *fit* of *Trouble*, (which they take to be *repentance*,) or now and then to *partake* of *ordinances*, (which they take to be *piety*,) or now and then to *abſtain* from *ſin*, (which they take to be a *ſpecial* piece of *circumſpection*;) ſo far, I ſay, they *ſuſpect it*; and leſt it ſhould be ſo *indeed*, they do, ſo *far provide againſt it*; but they believe it not ſo *fully*, as to *ſuffer* any great matter in their *adherence* to that *belief*. They do not think it ſo *ſure a thing*, as to part with their *pleaſures*, or *profits*, or *worldly greatneſs*, rather then *knowingly* to *offend* in any *one point* of the *Chriſtian Law*. They put ſuch a *value* upon that which *now is*, *above* the *value* which they

they put upon that which *may be*, that they will not *change* the *good things* that are *preſent*, for whatſoever lies *wrapt* in meer *futurity*, and *Reverſion*. They will not be *ſufferers* (if they can help it) notwithſtanding thoſe *bugs* in a *world to come*, which *School-men* and *Preachers* are wont to *talk of*. Theſe are the *firſt ſort* of men, who do either *not at all*, or elſe *imperfectly* believe, that *the wages of ſin is death Eternal*.

2. Inconſiderateneſs.

§. 18. Theſe are a *ſecond ſort of* men, who do both *outwardly profeſs*, and alſo *inwardly believe* it, but yet they *do* not *remember*, or they *dare* not *conſider* their *latter end*. There are *ſome*, whoſe *whole ſouls* are ſo *ingroſſed* and *taken up*, and as it were *preoccupied* by *cares*, or *pleaſures*, either in *getting* what they may *ſpend*, or elſe in *ſpending* what they have *gotten*, that they are not at *leiſure* to think of *death*, or of *judgement*. When men are *buſie* in doing *ill*, and go on in a *cariere*, as the *horſe* * *ruſheth* into the *battle* (to uſe the *ſimilitude* of the Prophet *Jeremy*,) when men are † *holden with the cords of their ſins*, when they draw *ſin as with a* * *Cartrope*, *and drink* † *iniquity like water*, when they are *thirſty* after their *profit*, and *hungry*

* Jer. 8. 6.
† Prov. 5. 22.
* Iſa. 5. 18.
† Job 15. 16.

gry after their *pleaſure*, they have not time to *reflect*, or *look before* them. It never comes into their *thoughts* to ſay, [* *what have I done? whither am I going? which is the way that I am walking? am I going in the broad, or the narrow path?* they are ſo very much *oppreſſed* with *cares*, or *pleaſures*. Thus the *ſenſual Iſraelites*, though they were far enough from being *Infidels*; yet *ſenſuality* made them *unmindful*, that *for all thoſe things God would bring them to* † *judgement*. For when * *wine* and *muſick* were in *their feaſts they did not regard the work of the Lord*, neither did they *conſider the operation of his hands*. So when *God held his* † *peace, whilſt the wicked devoured the man that was more righteous then he, they* † *ſacrificed to their net, and burnt incenſe to their drag, becauſe by them their portion was fat, and their meat plenteous*. Too much *ſecular injoyment* maketh *practical Atheiſts* of many *ſpeculative believers*; whilſt it *benumms* their *inward ſenſes*, and *poſſeſſeth* their *ſouls* as with a *ſpirit* of *forgetfulneſs*. But there are *others* who do *remember* (they think *too well*,) that the † *broad way*, which they are *walking in*, doth directly lead to a very † *wide gate*. Which gate (they remember)

* Jer. 8, 6.

† Eccl. 11. 9.
* Iſa. 5. 12.

† Hab. 1. 13, 16.

† πλατεῖα ἡ πύλη,
† καὶ εὐρύχωρος ἡ ὁδός.
Mat. 7. 13.

is

is ſaid to *open* to *deſtruction*. But as ſoon as they *remember*, they *caſt about how* to *forget it*. They cannot indure to *conſider*, or lay it *ſeriouſly* to *heart*. And the reaſon is, becauſe the *remembrance* of it is *painful*, it makes them *Melancholick*, and *Splenative*, cauſeth a *ſyncope* of their *ſpirits*, and renders them utterly *indiſpoſed* either for *company*, or *buſineſs*. It makes their *time* to lie *heavy* upon their *hands*, brings a *qualm* over their *ſtomacks*, and makes them *ſick* even to *think* on't. And therefore by way of *remedy*, they ſend for the *wine*, or the *muſick*, that by *drinking* up the *firſt*, or by *dancing* to the *ſecond*, they may *drown* ſuch thoughts with the *one*, or with the *other drive* them *away*. When *Paul* began to *reaſon* concerning *judgement to come*, *Felix* * *trembled* and bid him *go* out of his *preſence*, and *come again* when he ſhould be *called for*; *that* was a *Theme* to be *deferr'd* till a *convenient* * *ſeaſon*.

* Act 24.25.

There are men in the world that * *hate inſtruction*, that cannot *indure* to be *reproved*, who † *ſtop their ears* againſt the *charmer*, *charm he never ſo wiſely*; he being * *grievous to them, even to behold*. And this is partly the reaſon why ſo *many good Sermons* are *caſt away* into

* Prov. 5. 12. c. 1. 25.
† Pſal. 58. 4, 5.
* Wiſ. 2. 15.

to the *Aire*, and are no more then ſo much *water* that hath been † *ſpilt* upon the *ground*, (not onely becauſe the *one* is grown as *common* as the *other*, but) becauſe if they ſpeak not in a moſt *comfortable ſtrain*, they are *ſwallowed down* like *bitter pills*; men are offended with their *taſte*, and cannot indure to *ruminate*, or *chew* upon them. They hate to *ponder* on the *particular ingredients*, but love to *ſwallow* them *whole*, and paſs them over in an *inſtant*, for fear they ſhould leave *too ſad a relliſh*. If you tell them that *Chriſt is* a † *conditional Saviour*; that he came not to *abrogate*, but to *perfect* the * *law*; that *faith* is *worth* † *nothing* without *obedience*; that *obedience* is worth as *little*, if it be * *temporary*, or † *partial*; that he who nauſeates the *croſs* of Chriſt, can have * no *intereſt* in his *crown*; that to be *Orthodox* is *fruitleſs*, without the *habit* of being † *honeſt*; that the *form of Godlineſs* in *outward worſhip* will but *riſe* up in *judgement* againſt ſuch as in their *lives deny the* † *power of it*; that *Acts*

lookt after

† 1 Sam. 14. 14.

† Joh. 3. 15. Rev. 3 20.

*Mat. 5. 17.

† Jam. 2. 17, 20, 26.

* Gal. 6. 9.

† Jam. 2. 10.

* Luke 14. 26, 27.

† Rom. 2. 25.

† 2 Tim. 3. 5.

Acts of *Sacrifice* are † *vain*, without *Works* of *Mercy*; that *ſin* in * *all* men is *damning* without *Repentance*; and that *Repentance* is *falſe*, without † *Amendment*; I ſay, if you tell them ſuch things as *theſe*, they look upon you as an *Enemy*, as *diſaffected* to their *Intereſt*, and as one that comes to rob them of their *Contentments*. And therefore they either *cenſure* & *blame* the *doctrine*, or elſe *commend* it, and let it *paſs*. Theſe are the *ſecond ſort* of men, who either do not *remember*, or will not *throughly conſider* the day of *Death* and of *Judgement*.

† Matt. 12. 6. Jam. 1. 26.
* Rom. 2, 6, 8, 11.
† 2 Cor. 7. 10, 11. 2 Pet. 2. 20.

§. 19. There are a *third ſort* of men, who though they *believe*, and *remember*, yet they are utterly *unconcern'd* in the conſideration of *ſin* and *ſad Eternity*. For they (ſay they) are *in Chriſt* by a moſt *abſolute Election*; they either *do* not, or *cannot* ſin; or (if they *can*,) God *doth* not *ſee*, or *will* not *puniſh*. For they have *grace irreſiſtible*, (as they *love* to *think*,) and therefore notwithſtanding they may be *drunk* with *Noah*, or *adulterous* with *David*, or *inceſtuous* with *Lot*, or *Idolatrous* with *Solomon*, or *Perjur'd* with *Peter*,

3. The Miſapprehenſion of ſome Principles in Chriſtian Religion.

ter, or *Perſecutors* with *Paul*, or *poſſeſs'd* with *Devils* like *Mary Magdalene*, yet they are not ſo *carnal* as to *doubt* of their *Election*, or loſe the *comfort* of their *Aſſurance*, or *ſuffer a poſſibility* of their *falling from grace*. They *love* to *think* that S. *Paul* did ſpeak expreſly of *himſelf*, as a *pretious veſſel* of *election*, when he *deſcribed* the *wicked* man in the *firſt perſon ſingular*, [I *am* † *carnal*, † *ſold under ſin*, I *tranſgreſs* againſt * *knowledge*, *and am brought into* † *Captivity to the law of ſin.*] And they love the *miſtake* ſo much the rather, that they may *flatter* themſelves the more *eaſily* into a *comfortable opinion*, That to become *Carnal*, *and ſold under ſin*, and to be *brought into captivity to the law of ſin*, ſo as to be *wilful habitual ſinners*, is very well *reconcileable* with a *regenerate eſtate*. How much ſoever they are *intangled* with ſuch *infirmities* of the *fleſh* (as they *love* to *call* them) yet they preſume they are *pure in ſpirit*, there being ſtill *left in* them the *righteouſneſs of Faith*, beſides that *without* them, they have *Chriſt their righteouſneſs*. Their *Carnalities* do but teach them to *go out of themſelves*, to abandon the *Popery* either of *condigne* or *congruous works*, to *deteſt* the *Arminians* and their *conditional decrees*, to *throw* themſelves *wholly* upon *Jeſus Chriſt*, and leave *obedience*

† Rom. 7. 14.
* verſe 15. 19.
† verſe 23.

obedience to *moral men*. Whether this be not the *language* of *Carpocrates*, and the *Cathariſts*, and the *Manichees* heretofore, or of the *Ranters*, *Solifidians*, and *other Sectaries* now a-days, and from what kinde of *Principles* they do *proceed*, I leave it to any man to judge, who hath the *skill* to *know*, or the *leiſure* to *compare* them.

Some means of Cure recommended.

§. 20. And now that I have ſhewed in *three ſorts* of men the *three main cauſes* of this *Diſeaſe*, with which ſo many *ſad Patients* become ſo miſerably *diſtracted*, as even to *raviſh* the *Embraces* of *ſin* and *death*; I am concern'd as a *Phyſician*, (having made a *diſcovery* of *Peccant Humors*) to *adminiſter ſomething* by way of *cure*. And although it is *poſſible* I may have *few* or *no Patients* in all the Company of *Readers* that I ſhall meet with, yet it will not be amiſs to adventure ſomething, if not for *Remedy*, yet for *Prevention*.

To the firſt ſort of Patients.

§. 21. And firſt let this *Queſtion* be put to the *Incredulous*. Quare *vos* moriemini? Why will *ye* die? Are your *wits* ſo *refined* either by *Chymical experiments*, or *Mathematical Demonſtrations*, as that you think it too

too *mean* a thing for men of your *fathom* and *Reserch*, *tamely* to yield up your *Assent* to any *one Proposition* which ye have not yet *proved* either by *Personal experience*, or *Rules* of *Euclid*? Are ye *Dogmatical* in *Philosophy*, and *Scepticks* only *in Religion*? If ye cannot *demonstrate*, *there is a Hell*, ye can as little *demonstrate*, that there is *none*. If ye do not yet *know* the *soul* of man is *immortal*, yet *this* should teach you *Circumspection*, that your *souls may* be *immortal for ought you know*. If ye are now in the *right*, ye can *gain* no more by your *opinion*, then the *pleasures* of a *perishing* and *fading life*. But if ye are in the *wrong*, ye lose a *Kingdom of Glory*, a *Diadem of Bliss*, a *Crown* of *Life*, with *Immortality*, and *all this* in *exchange* for a *devouring Asphaltites*, a *bottomless* † *Lake* of *Fire and Brimstone*. That there is in *this world* the *same* * *event unto all*, both to the *wicked*, and to the *Righteous*, to *him that sacrificeth*, *and him that sacrificeth not*, methinks should *teach* you to *inferr*, a very great *difference of events* in a *world to come*; so far should it be from making you say in your * *hearts*, *There is no God*, there is *no Satan*, there is *no Heaven*, there is *no Hell*. This indeed was a cause, or *occasion* rather, at least of *practical Atheisme* in *Solo-*

† Rev. 21. 8
* Eccl. 9. 2, 3.

* Psl. 14. 1.

mons time, that ſuch as *fought againſt God* were not *ſtruck* with a *thunderbolt* in the very midſt of their *Rebellions*. * *Becauſe ſentence againſt an evil work is not executed ſpeedily, therefore the heart of the ſons of men is fully ſet in them to do evil.* But if ye are *deſtitute* of *grace*, where is your *policy* and your *reaſon*, that ye ſhould *periſh* in *curioſity*, by not *truſting* Chriſts *doctrine*, till ye have *try'd it?* Do ye not cenſure your *father Pliny* for his *needleſs* † *ſcrutiny* after the *nature* or *truth* of his *Veſuvius?* ſhould not the *ſtory* of that *mountain* have *diſcouraged* him from his *inqueſt*, rather then have *puniſhed* his *curioſity?* and is it not better to *believe* there is a *Hell* after *death*, (and to *live accordingly*) then to make a *journey* thither to *try* the *verity* of the *Scriptures?* The very *report* of the *Anakims* was able to * *fright* the people *Iſrael* from *marching* forwards towards *Canaan*. And why ſhould not the *tidings* of an *immortal worm* a little *trig* your *chariot wheels* in your career to *Egypt?* Perhaps you do affect a *ſingularity* of *opinion*, and deſire to be reckoned among the *wits* of *this* age, or become the *ſtory* of the *next*, by being the *authors* of ſome *new Sect*. But do ye

* Eccl. 8. 11.

† *Plin. Junior Epiſt. ad Cornel. Tacitum.*

* Num. 13. 31, 32, 33. c. 14. 1, 2. Deut. 1. 28.

ye not seriously think your *friend Empedocles* was a *fool*, for having *thrown* himself *headlong* into *burning Ætna*? should not the *terrible report* of that *scorching mountain* have *cool'd* his *lust* of *ambition*, and have *flatted* his *appetite* to the imaginary *fame* of an *Apotheosis*? And is it not *better*, as well for *you*, as for *him*, to *drop* obscurely into a *private sepulcher*, and not be known to *have been* by *late posterity*, then to *rush* into *perdition* meerly to be *talk't of*? * *Then seek not death in the error of your life, and pull not upon your selves destruction with the work of your hands. But say unto* † *Wisdom, thou art our sister, and to understanding, thou art our kins-woman.*

* Wisd. 1. 12.
† Prov. 7. 4.

§. 22. Next let me ask the *inconsiderate believers*, Quare *vos* moriemini, why will *ye* die? Are ye so greedily *intent* upon the *vanities* of the world, which men call *pleasures*, & those other *trifles*, which men call *profit*, as not to be at *leisure* to look *upwards* upon *Heaven*, nor yet *downwards* upon *Hell*? Do ye not *wonder* at *Archimedes*, that he should be so *employed* in drawing *circles* upon the *earth*, as not to *lift up* an *eye*, though for the *saving* of a *life*? *Solomon* gives

To the second sort of Patients.

it as the *character* of * *fools*, *not to conſider that they do evil.* And Job doth give it as a *reaſon* why men are *ſmitten*, *becauſe they do not* † *conſider the ways of God.* It is not enough that ye *know* God, unleſs ye carry him in your *mind* too. The Oxe * *knoweth* his owner, (ſaith *God* to *Iſrael*) but *my people doth not conſider.* And (by their *want* of *conſideration,*) *they are a ſeed of* † *evil doers, a people laden with iniquity.* God therefore *ſtirs up* his people by the Prophet *Haggai*, by an * *ingeminated Precept*, to *conſider their ways.* And when a † *Fire* was *kindled in* his *Anger*, which was ready to *burn* unto the *loweſt Hell*, he brake forth upon a ſuddain into a *paſſionate Ecphoneſis*, † *O that they were wiſe! that they underſtood this! that they would but conſider their later end!* The truth is, A *due remembrance* and *mindfulneſs* of *Sin* and *Death*, is one of the very beſt *Phylacteries* againſt the *enmity* of *both.* If men did always conſider their *Journies end*, they would not be ſo much *pleas'd* to be ſtill *wandering* out of the *way.* Ye may eaſily *inferr* from thoſe words

* Eccles. 5. 1.

† Job 34. 27.

* Iſaiah 1. 3.

† Verſe 4.

* Hagg. 1. 5, 7.

† Deut. 32. 22.

† verſe 29.

words of our *Saviour* [if ye † *know* these things, *happy* are *ye* if ye † *do* them] that all your *knowledge* is nothing worth, unless ye *practice* according to *knowledge*; which how can ye do, without a due *consideration*? and how can ye *consider* what ye do not *remember*? and how can ye *remember*, when ye are *drowned* and *swallowed* up with the *pleasures* or *Cares* of a *besotting world*? The *Time* of our *pleasures* and *prosperities* is most commonly *the Time* of our *heedlessness* also, and *inconsideration*. We are ever most *apt* to *forget* our *Maker*, when we have the most *reasons* to *remember* him. † *In the time of our trouble we will say, arise and save us*; but * *wo be to them that are at ease* (saith the *Prophet*) because *they put* † *far away the evil day*; and therefore *Moses* exhorted *Israel* against *forgetfulness* of their *God*, at that *time especially*, when their *God* should *oblige* them with *goodly* † *Cities*, and *with houses full of goods*, with *Vineyards and Olive-yards*, *Then* (said he) *beware lest thou forget the Lord*. The men of *Ephraim were* † *filled*, and *their heart was exalted*; upon which God complained, that *for*

†† John 13. 17.

† Jere. 2. 27.

* Amos 6. 1.

† verse 3.

† Deut. 6. 10, 11, 12.

† Hos. 13. 6.

that very reaſon, they had † *for-*
† Hoſ. 13. 6. *gotten him.* So *Jeſurun waxed*
† Deut. 32. 15. † *fatt, and kicked.* Of *the Rock*
that begat him he was unmindful,
† verſe 18. and quite † *forgot the God that*
formed him. Firſt then take heed of being *like Jeſurun,* by waxing *fat* with the *injoyments* of *eaſe and plenty*; leſt ye be like him in *this* too, that *ye forget* your *beginning*
† verſe 15. with your *later end,* and † *lightly*
* Prov. 30. 9. *eſteem the Rock of your ſalvation.* That *wiſe Prayer* of *King Solomon* [* *give me not riches, leſt I be full, and forget thee,*] ſhould help you to think it your *ſafeſt way*, not to *graſp* at any *more* then ye ſhould *pray for*, nor to *pray* for any *more* then your *daily Bread*; to be *delivered* from *want*, leſt ye *ſteal* or *murmur*, but withall from *ſuperfluity*, leſt ye be *proud* or *forgetful.* And ſecondly, *practice* that *Art of memory*, ſo much *inculcated* by *Moſes*, and *tranſcribed* by *Solomon.* To *cure forgetfulneſs*, the *Receipt* is *this. Take* the *Commandments* of *God* (together with his *Propoſals* of *Life* and *Death,*) and firſt, by *ſerious meditation, lay them up in your* † *ſouls.* Thence
† Deut. 11. 18. take them out (when they have lain there a while) and *teach*
* verſe 19. them conſtantly *to your* * *Children.* Take them thus into your
† *mouths,*

† *mouths, both when ye ſit in your Houſes, and when ye walk by the way*; both *when ye lie down, and when ye riſe up.* And that ye may be the ſurer to be *mindful* of this too, ye *muſt* * *binde them for a Token upon your hands*, and *place them as frontlets between your Eyes. Ye muſt write them beſides upon the* † *Poſts of your Houſes, and on your Gates. Next, ye muſt binde them about your* † *Necks.* And laſtly, *ye muſt write them upon the* † *Tables of your hearts.* And to this I may adde, that from thence ye muſt *copy* them in *all* the *paſſages* of your *Lives.*

† Deut. 6. 7.

* verſe 8.

† verſe 9.

† Prov. 3. 3. ch. 7. 2, 3.

§. 23. But there are ſome of this *ſecond Form* who may thus *object.* This indeed is a *Remedy* to ſuch as *cannot conſider*, becauſe they *do not remember* what moſt *concerns* them. But *we* are men of the world, who although we *remember*, we cannot *indure* to *conſider* it. It is ſuch a *Melancholick*, and *comfortleſs reflexion*, that we could wiſh our ſelves *poſſeſt* with a *ſpirit* of * *Slumber*, and had rather put in practice the *Art of forgetfulneſs*, then be taught to *remember* that which makes our *lives* * *bitter* with it's *remembrance.*

* Rom. 11. 8.

* Eccl. 41. 1

§. 24. But tell me one thing, I beſeech you, who thus object againſt ſuch *gaſtly conſiderations*. If ye cannot indure to *think* of *Hell*, how much *leſs* will ye indure one day to *ſuffer* it? If the *wages* of *ſin* is ſo *painful* even whilſt it is *earning*, how *unſupportable* will it be at the day of *payment*? The very *reaſon* why ye *will not* conſider your *latter end*, is a *principal reaſon* for which ye *ought*. For if *to feel* it is ſuch a *torment*, as makes it a *torment* but to *conſider it*, ye ſhould *therefore conſider*, that ye may not *feel it*. Is it not a *great madneſs*, for a man to *die* of his *diſeaſe*, becauſe the *means* of his *recovery* is ſomewhat *nauſeous*? is it not a *greater madneſs*, that a man ſhould *kill himſelf*, for *fear* of *dying*? and the *greateſt madneſs* of *all*, that a man ſhould *run* into the *jaws* of *torment*, becauſe it is *irkſome* to *conſider* which way to *conquer*, or to *eſcape it*? I confeſs it will be likely to make you *ill company*, (as the phraſe is) to *leſſen* your *jollity*, to ſpoil the *gayety* of your *humour*, and take from the *loudneſs* of your *laughter*, if ye *conſider* within your ſelves, that *for* † *all theſe things God will bring you to judgement*. But ye have *this* in *requital*, that the *timely conſideration* of an *unſpeakable Hell* will help to *perſerve* you from coming *thither*, it being ſtrange that any creature

† Eccl. 11. 9.

creature will *run* the *hazard* of those *torments*, who hath but the *leisure*, and the *patience*, and the *discretion* to *consider* them. Whensoever we are *burning* either with *anger*, or with *lust*, or any other *unclean fire*, methinks the *fire of Hell* should help to *cool* us. I say it should *cool* us with the *extremity* of its *heat*. That is to say, it should *cool* us in this *present world*, with a *fear* that it will *scorch* us in the *world to come*. The very *unquenchableness* of *that fire* should be able to *quench this*; and quite *extinguish* our *dishonest thirsts*, not only by being *felt*, but also even by being *talk't of*. Admit we now are *ingaged* in any *darling*, *habitual*, *beloved sins*, to which we have been *wedded* so *long a time*, and with which we have taken so *large a portion* of *delights*, that we find it as tedious to be *divorc'd*, as to *pluck* our *eyes* out of our *heads*, or to *tear* our *hearts* out of our *bosomes*. Yet if we *deeply consider*, how that the *feet* of those *darlings* do *lead* to *death*, and how the *hands* of those *dear ones* take *hold* on *Hell*, we shall be ready to *fling* those *monsters* from us. For is it not better (in the judgement of the *natural man himself*) to quit the *pleasures* of that *fire* which doth but last for a *moment*, then to *suffer* (by their *injoyment*) that *mysterious fire*, whose *strange property* it is *alwayes* to *torture*, but *never kill*? or *alwayes* to

kill, but *not conſume?* * *O conſider this ye that forget God, leſt he pluck you away, and there be none to deliver you.*

* Pſal. 50. 22.

To the third ſort of Patients.

§. 25. Laſt of all, let me ask the *Solifidians*, and *Fiduciaries*, whoſe miſapprehenſions of *faith* and *hope* (with ſome *other things*) have *lift* them *up* into *preſumption*, or *laid* them *down* ſleeping in *carnal ſecurity*. Quare *vos* moriemini? why will *ye* die? Is it becauſe ye are inſtructed by *pleaſant preachers* and *catechiſts* to believe there is a *nearer and ſhorter cut* to *immortality*, then by the [ὁδὸς στενὴ καὶ τεθλιμμένη] the *narrow, incumber'd*, and *craggy way*, of *univerſal obedience* to the *law* of *Chriſt*? Can ye think that *Heaven* is (by the *coming* of *Chriſt*) made a *ſecond kind of Hell*, by giving reception to *malefactors* in their ſtate of *impurity* and *all uncleanneſs?* and can *they* poſſibly be otherwiſe, who build the *aſſurance* of their *Election* upon an *eaſie faith* without *obedience?* or on as *eaſie* a *repentance* without *amendment?* It is too much to be feared, that more *ſouls* have been *ſhip-wrackt* by the *miſtaken* (but *pleaſant*) *notions* of *faith* and *repentance*, *unconditional decrees* and *Chriſtian liberty*, then by any *four ſhelves* that I can readily

readily *think* on. Which ſeems to me to be the reaſon, why amongſt ſo *many Chriſtians* there is ſo *little chriſtianity*; why *Chriſtians univerſally* are *looſer livers* then the *Heathen*; and why the very *worſt men* are apt to *fancy* themſelves the very *beſt Chriſtians*. And *as if* it were *true* (what * *Zoſimus* relateth in *diſgrace* to *Chriſtianity*, concerning the *reaſon* and *motive* which *Egyptius* gave *Conſtantine* to make him turn *Chriſtian*) that *Chriſt* is a *friend* and a *patron* to *Publicans* and *ſinners* (even in that very *ſenſe* in which the *Phariſees* and *that Spaniard* did underſtand it,) and that *reliance* upon *Chriſt* is ſuch a *Soveraign Diacatholick*, as cannot chuſe but *reſcue* the *patient* from *death*, let the *diſeaſes* of the *ſoul* be what they *can be*; I ſay *as if* it were true, that *Jeſus* came into the world, not to *ſanctifie* our *natures*, but only to *juſtifie* our *perſons*; and to ſet up his *doctrine* of *faith* and *liberty*, only as * *cities of refuge*, for the worſt kind of ſinners to *fly unto* and *be*

* Αιγύπτιός τις ἐξ Ιβηρείας εἰς τὴν Ῥώμην ἐλθὼν, καὶ ταῖς εἰς τὰ βασίλεια γνωσθεὶς σωφήθης γιόμενος, ἐντυχὼν τῷ Κωνσταντίνῳ, πάσης ἁμαρτίας καὶ ἀναιρεπικὴν εἶναι τὴν τῶν χριστιανῶν θεοσέβειαν ὑπεστήσατο δόξαν. καὶ τοῦτο ἔχειν ἐπάγγελμα, τὸ τοὺς ἀσεβεῖς μεταλαμβάνοντας αὐτῆς πάσης ἁμαρτίας ἔξω παραχρῆμα καθίστασθαι. Zoſimi Comitis Hiſt. l. 2. p. 61.

* Num. 35. 6.

ſaved; there is nothing more common (in this part of the *world* which men call *Chriſtian*) then for men to ſin *freely*, without *ſcruple*, or *regret*, either that *grace* and *mercy* may the *more plentifully* * *abound*, or else becauſe they have already ſo much *abounded*. Let ſome men *ſin* never ſo *ſtoutly*, they have the faculty to *believe* ſo much more *ſtoutly*, that they conclude it to be a *Teſtimony* of their *election*. Their high *preſumption* they call *aſſurance*, their *worldly ſorrow* they call *repentance*, they call their *licentiouſneſs* their *Chriſtian liberty*, their *Combination among themſelves* they call *brotherly kindneſs*, and their hatred of others their *godly zeal*. Or if they are not arriv'd to ſuch a *pitch* of *miſpriſion*, as to miſtake all vices for Chriſtian vertues, yet they eſteem them no other then the *neceſſary frailties* of *fleſh and blood*, a remnant of *Canaanites* in the holy land, which *Saints muſt ſuffer* in their condition of *mortality*. The beſt on't is, they have an *advocate* with the *Father*, *Jeſus Chriſt the righteous, and he is the propitiation for all their ſins*; for all that are, and all that ſhall be. So much is the *mercy* and *compaſſion* of *God* in *Chriſt* made uſe of by ſome to the provoking of his juſtice, that even from *hence* hath proceeded that *Atheiſtical ſaying* (us'd by ſome in the world) that they will rather

* Rom. 6. 1.

rather *truſt God with their malignant obnoxious and guilty ſouls*, then *mercileſs men* with *either their bodies, or their eſtates.* Now for the cure of this *diſeaſe*, I would to God our *Phyſicians* would every one take the *courage* to be ſo *faithful* and *impartial* to all their *patients*, as (with the utmoſt of their endeavours) to eradicate the cauſes of this *diſeaſe*. And that by *preſſing* upon their *Auditories* (*in ſeaſon* and † *out of ſeaſon*,) not to flatter themſelves, that *life eternal* may be come by upon *eaſier terms*, then *repentance*, and *obedience*, and *perſeverance unto the end.* Not to think it is *ſufficient* that *Chriſt* is our *righteouſneſs*, unleſs we † *work* out *our Salvation with fear and trembling*; not only by *doing*, but alſo by * *ſuffering* as we ought; not only by *imitating* ſome *actions* of *Chriſt*; but by having alſo a † *fellowſhip* with his death, and a conformity to his *ſufferings*. We ſhould conſider with our ſelves, that the greateſt drift and deſigne of Chriſt coming into the world was, to ſave and redeeme; but how? And from what? Why, even to *ſave us from our ſins*, (*Matthew* 1. 21.) and to *redeeme us from all iniquitie.* (*Titus* 2. 14.) and ſo, by *conſequence*, to *ſave* us

†2 Tim. 4. 2

† Phil. 2. 12.

* Rom. 8. 17. Phil. 1. 29. 2 Tim. 2. 12.

† Phil. 3. 10.

us from *Hell*, and to *redeem* us out of *perdition*. So that the only ſure way to know if *Chriſt* is in *us* and *we* in *him*, is to examine if our *conſciences* are not *quiet* only, but *clear* too, † *ſprinkled* and *purged* from all *dead works*; to compare our *faith* and our *obedience*, not only with the *promiſes*, but with the *precepts* of the *Goſpel*. We ſhall *then*, and then *only*, be *ſaved* and *redeemed* from the *wages* of *ſin*, when we are *ſaved* and *redeemed* from *ſin it ſelf*. Such as are *ignorant* muſt be *taught* to *know*, and ſuch as are *knowing* muſt be *intreated* to *conſider*, that as *Faith without works* is *nothing worth*, ſo *Repentance* is *worthleſs* without *Amendment*. *E. G.* He that hath *robbed* his *neighbour* either of *Goods*, or *Good Name*; if he doth not make *reſtitution* for the *one*, and *ſatisfaction* for the *other*, however *ſorry* he may be, he doth not *really repent*. Where our *Faith* and *Hope* are as they ſhould be, they will be ſure to † *purifie*, and make us *zealous* of * *good works*. And where *Repentance* is *right*, it will *bring forth fruits* † *meet for Repentance*. Otherwiſe like the *fruitleſs* and *barren Fig-tree*, our very *Faith* and *Repentance* do but * *cumber the Ground*, and (as a *couple of dry Trunks*) are fit for nothing but the *Hatchet* and the *Fire*. To conclude, let a man

† Heb. 9. 14 ch. 10. 22.

† 1 Joh. 3. 3.
* Tit. 2. 14.

† Mat. 3. 8.

* Luk. 13. 7.

man be born in what *Church he will*, and be of what *judgement* he thinks is *beſt*, let his *opinions* and *Principles*, his *Faith* and *hope*, his *remorſe* and *repentance* be what they *can be*; yet the words of the Apoſtle are *indiſputably true*, That *without Peace* and *Holineſs*, (our *Duty* to *God*, and to our *Neighbour*) *no man living ſhall ſee the Lord.* Heb. 12. 14.

§. 16. Thus at laſt I have ſhewed the very great *Madneſs* of the *Will* in its *ſturdy reſolution* of making *court* to *Death*; gueſſing alſo at the *Chief Cauſes*, and at the *Cure* of this *Diſeaſe*. But becauſe it is *impoſſible* that any *humane preſcriptions* ſhould do the work, without a *due application* of things *preſcribed*, which again cannot be had but by *aſſiſtance* from *him who carrieth healing in his wings*; Mal. 4. 2. it follows therefore in the laſt place, that we *humbly importune* the *God of all Grace*, (ſince our *ſins* of *weakneſs* do ſpeak us *ordinarily ſick* and ſince our *ſins* of *wilfulneſs* pronounce us *mad* too) ſo to *inlighten* our *underſtandings* which of themſelves are *dark*, ſo to *inflame* our *affections* which of themſelves are *cold*, ſo to *regulate* our *wills* which of themſelves are *crooked*, that we may perfectly *know* what things are *good*, and *paſſionately love* what we ſo *know*, and *effectually purſue* what we ſo *love*; The Concluſion.

that

that he will *ſanctifie* unto us *the good things of this world*, and make them *good* for us *indeed*; I mean, as *wholſom* for our *ſpirits*, as they are *acceptable* to our *Fleſh*. But if by *wallowing* in thoſe *good things*, we grow *wanton*, or *proud*, *forgetful*, or *unthankful* to him who gave us thoſe *injoyments* for *better ends*, then to *miſchief our ſelves* by their *Abuſe*; let us *then pray* as *earneſtly*, that he will *uſe* us like *madmen*, whereby to bring us into our *Wits*; that he will *mercifully deprive* us of all our *glittering Temptations*, our *wealth*, our *liberty*, our *ſtrength*, our *beauty*, our *wit*, our *learning*, our *credit*, and *reputation*; that he will utterly *diſarm* us of all our *Parts* and *Abilities*, our *Poſſeſſions*, and *injoyments*, as of ſo many *ſwords* and *Poiniards*, with which (like *madmen* and *children*) we are ſo *apt* to *kill our ſelves*; Let him ſend us to *Bedlam*, ſo he *cure* us of our *Phrenſie*. Let him *give us up* to *Satan*, to *deliver* us *from* him; that ſo we may be * *diſciplin'd*, rather then *condemn'd*; that our very *Tempter* may *help* us in our *way* to *Chriſt*, whilſt (by the *wiſdom* of Gods *diſpoſal*) he is made to * *buffet* us into *Repentance*. I know not *what* ſhould more *probably incline* us to it, (if what hath hitherto been ſpoken cannot prove *effectual*) then that *one conſideration* which is yet *behinde*.

1 Tim. 1. 20.
* Ἵνα παιδευθῶσι.
† 2 Cor. 12. 7.

Viz.

Viz. The *double paſsion* or *emotion*, which this *double Madneſs* of the *Will* doth ſeem to produce in *God Almighty*. The one of *Pity* [O Houſe of Iſrael!] The other of *Indignation*, [Why will ye die?] And his *double Reſentment* that we *will* die, ſhews his *vehement Deſire* that we *will not*. As appears more plainly by the following verſe. Of which the *Latine tranſlation* is more *emphatical* then the *Engliſh*. Where it is not [*non cupio*] but [*nolo mortem morientis*] not that he doth *not deſire* the *death* of a *ſinner*, but that he *doth deſire* the *contrary*.

CHAP.

CHAP. IIII.

Gods Resentment of Mans Destruction.

Gods pity proved by mans.
† Prov. 12. 10.
* *Carolus Hispaniæ Princeps feroci ingenio juvenis. Quod legatus Venetus prædixit videns eum puerulum lepusculos suâ manu vivos jugulare.* Strada de Bello Belgico. l. 7. p. 375.
† ἄνθρωπός ἐστι ζῶον ἥμερον, καὶ φιλάλληλον. Arri. Epic. l. 4. c. 5.

§. 1. A *Righteous man* (saith † *Solomon*) *regardeth the life of his Beast.* And therefore a *young* * *Prince* of *Spain*, was very worthily *censured* by the *Venetian Embassador*, (as apt to make a very *mercileſs* and *cruel Tyrant*) becauſe he delighted in his *Childhood* to *cut up Leverets alive.* For *man* being, by *nature*, a very † *pittiful* and *tender Creature*, doth ſo far *ceaſe* to be a *man*, as he is otherwiſe then *Nature meant* him. Nor can

can we *rationally exſpect*, that *He* ſhould be other then *inhumane* to other *men*, who can be *pleaſed* with the *Torment* of any *Vermine*. Hence it is eaſie for us to *argue* (from the *leſs* to the *greater*;) if in the *judgement* of *Solomon*, every *man* that is but *competently* and *imperfectly good*, will be *merciful* to his *beaſt*, whoſe *groſſer ſpirit goeth* † *downward to the earth*; how much *more* will our *Creator* who is *good* in *perfection*, yea *perfect goodneſs*, be very *merciful* to a *man*? how much more to *men*, to *many* men, to a *Whole people*, to his *own people*, (ſuch as theſe in the *Text*,) *Iſrael*, and *the houſe of Iſrael*? ſo far is he from being *willing* to *grieve* his *people*, that (the * Prophet tells us) he is *grieved* for *all* their *griefs*; *in all their affliction he was* † *afflicted*, whilſt they were *a people that would not lie*. Whilſt they were *loyal* and *loving ſubjects*, he ſent *the Angel of his preſence to redeem* and *ſave them*; *in his love he bare them, and he carried them in his pity*, and in his *tenderneſs he led them by the right hand of Moſes*, nor did *he fight againſt them*, till *they rebelled*. He did not *turn to be their enemy*, until *they* * *vexed his holy ſpirit*. 'tis true in-

† Eccl. 3. 21.

* *Indoluit illorum malis κατ' ἀνθρωποπάθειαν*. Gror. in Iſa. 63. 9.

verſe 8.
verſe 9.

verſe 22.
verſe 12.

verſe 10.

* verſe 10.

deed

deed that being *juſt*, as well as *merciful*, and *hating* the *wickedneſs* of the creatures, as well as *loving* the *creatures* which he hath *made*, he hath a *ſeaſon* for *vengeance* as well as *pardon*; for *indignation*, as well as *pity*. Yet ſtill with this difference, that he is † *ſlow* to the *one*, and † *ſwift* to the *other*. *So ſlow* to *vengeance*, that he *deliberates* alwayes before he *ſtrikes*; But *ſo ſwift* to *pardon*, that the * *eye* is uſed in *Scripture* to repreſent the *ſeat* of *mercy*: as it were *intimating* unto us, that *God* no ſooner *ſees* then *pities*; at once *beholds* the *repentance*, and *forgives* the *ſin*. We cannot better diſcern theſe *two contrary truths*, then by comparing them both in their *examples*. And firſt

† Neh. 9. 17.

* 1 Sam. 24. 10. Ezek. 20. 17. Prov. 22. 9.

Exemplified in his ſlowneſs to puniſh.

§. 2. How very *ſlow* God is to *vengeance*, we may obſerve in his *proceedings* with thoſe of *Sodom* and *Gomorrah*. Which though commonly *known* in the *groſs bulk* of *ſtory*, are not ſo commonly *conſidered* in the *retail* of *circumſtances* which do attend it. *God Almighty* intending to execute *vengeance* upon his *enemies*, would not † *hide from Abraham* what he intended, but *revealed* his *purpoſe* to him in theſe

† Gen. 18. 17.

theſe *expreſſions.* † *Becauſe the cry of Sodom and Gomorrah is great,* and *becauſe their ſin is very grievous, I will go down now and ſee, whether they have done altogether according to the cry of it, which is come unto me, and if not, I will know.* In which few words there are ſeveral things to be obſerved. First, their *ſins* were *ſo great,* that they were *multiplyed* and *magnified* into a *cry.* Next that *cry* was ſo *loud,* that it *reached up* to *Heaven.* (Before that *God* came *down* to *Sodom,* the *cry* of *Sodom* went *up* to *God.*) Thirdly, when God was thus unwillingly as it were *fetch't* from *Heaven,* he would not *execute* his *judgment,* until he had *declar'd* it. 4. And he *declared* it to *Abraham,* who (he was ſure) would be their *advocate.* With *Abraham* therefore he entred into a *formal Treaty,* and ſhewed how willingly his *mercy* would have *compounded* with his *Juſtice* for their *Redemption.* He did not ſay poſitively, [*if they have done according to the cry of it, I will execute,*] but negatively, [*if they have not, I will know.*] By the gentle *mildneſs* of which expreſſion, he gave *incouragement* to *Abraham* to propoſe *Articles* of *agreement* and *pacification*; and ſhewed how much *willinger* and more *inclinable* he was, that the *fire* of his *anger* ſhould be *quenched* by the *righteouſneſs* of a *few,* then that by the *wickedneſs* of *many* it ſhould be

† verſe 20.

1.

kindled

kindled into a *ſhower* of *Brimſtone*. The *ſum* of *the parley* was briefly this. *Abraham* made *propoſitions* in behalf of the *people* for whom he *pleaded*, in each of which *propoſitions* he as it were *got ground* of the *divine indignation*. Whilſt God made the *utmoſt* of Abrahams *demands*, the only *meaſure* of his *grant*. For if but *fifty*, or *forty five*, or *only forty*, or if but *thirty*, or *twenty*, or *ten righteous ſoules* could have been found in *Sodom*, he *would not have deſtroyed it for thoſe tens ſake*. Thus we ſee it is no wonder, that *when God ariſeth as in mount* * *Perazim, & is wroth as in the valley of Gibeon, 'tis that he may do his work, his ſtrange work; that he may bring to paſs his act, his ſtrange act*; I ſay, it is no wonder, if he proceeds to judgement [tanquam ad opus *alienum*] as to a work † *not familiar* to him, and with which he loves not to be *acquainted*. *For he is* * *God, and not man*. That is to ſay, he is *ſlower* to *wrath* and *vengeance*.

24, 25, 26, 27, 28, 29, 30, 31, 32.

* 2 Sam. 5. 20. Iſa. 28. 21. Joſ. 10. 10.

† *Opus alienum ejus, quod non ſolet facere. Solet enim protegere.* Grot. in Iſa. 28. 21.

* Hoſ. 11. 9. *multò hominibus clementior*, ut Grot. in locum.

In his ſwiftneſs to pardon.

§. 3. But how *ſwift* on the contrary he is to *pity* and *forgive-*

neſs,

neſs, we have as *lively* an *inſtance* in his *dealings* with *Hezekiah*. For though *the* * *word of the Lord* came directly to him upon his *bed of ſickneſs*, [*ſet thy houſe in order, for thou ſhalt die and not live*] yet no ſooner had he *wept*, but ſtraight he *waſhed away his ſin*. And no ſooner had God *ſeen* it, but he *reverſt* his *ſentence*. For ſo run the words of the *reprieve*, [*I have ſeen thy tears, behold I will heal thee.*] Another *inſtance* we have in the *wicked King* † *Ahab*. Who though guilty *at once* of *two* moſt *hideous* and *damning* ſins, (the robbing *Naboth* of his *life*, as well as of his *Vineyard*,) in ſo much that *God*, by *Elijah*, *pronounced* againſt him [in the *place where the dogs lickt the blood of Naboth ſhall dogs lick thy blood, even thine,*] yet no ſooner had he *faſted*, and *rent his cloaths*, and *put ſackcloth upon his fleſh*, but God was *moved* with *compaſſion* and *repeal'd* his *ſentence*. (Though not the ſentence of *death* upon his *perſon*, yet the *ſentence* of *ruin* upon his houſe.) *ſeeſt thou* (ſaid God by a *compaſſionate Eroteſis*) *how Ahab humbleth himſelf before me?* becauſe he humbleth *himſelf before me, I will not bring the evil in his*

* 2 Kings 20. 5.

† 1 Kings 22. 19.

verſe 17.

verſe 27.

verſe 22.

verſe 29.

dayes.

days. And if in regard to ſuch a *temporary* and *worldly ſorrow*, which amounted to no more then a bare *Attrition*, God was pleaſed to free *Ahab* from a *temporal puniſhment*, (how ever *actually denounced* by the mouth of a *Prophet* whom he had *ſent*) how much *more* will his † *heart be turned within him*, and *his repentings be kindled together*, upon *ſight* of ſuch an *inward* and *godly ſorrow*, as is attended with *amendment* and *change of life? ſuch a ſorrow* we find in *the Heathen Ninevites*, who were not *covered* only *with ſackcloth, both man, and Beaſt*, nor did *they only cry mightily to God*; *but they* † *turned alſo from their evil way*, and *from the violence which was in their hands.* And upon *ſight* of their *Repentance, God* * *repented of the evil* which he had *threatned.*

† Hoſea 11. 8.

† Jonah 3. 8.

* verſe 10.

§. 4. Thus have we ſeen ſome *glimpſes*, not only of Gods *proneneſs*, but of his *ſwiftneſs* to *compaſſion*: of his *compaſſion*, not only to *good Hezekiah*, but even to *wicked Ahab*. Not only to *Ahab* and *Hezekiah* who were of Gods own *houſhold*, but alſo to *Sodom* and the *Ninevites*, who were *ſtrangers* and *aliens* to the *common wealth of Iſrael.* And yet in neither of theſe *inſtances* doth the *divine compaſ-*

ſion

ſion appear ſo *eminent*, as in the *preſent inſtance* this *Text* affords us. For though the *firſt* were of *Iſrael*, yet they were not *the people Iſrael*; and though the *ſecond* were a *people*, yet they were not *of Iſrael*. But Gods *pity* to *Iſrael*, and the *Houſe of Iſrael*, was by ſo much more *conſpicuous* then to other *Nations*, by how much the *Charter* they had received from God, and the *Rebellions* they committed againſt his *ſtatutes*, were each of them *greater*, and more *notorious*. His *wrath* was † *little*, and for a *moment*, but his *mercies* were † *great*, and his *kindneſs everlaſting*. Nor indeed could it be otherwiſe, when *he* who was *their Maker became their* * *Huſband*.

†† Iſaiah 54. 7, 8.

* verſe 5.

§. 5. Look upon them as far *backward*, as their *Deliverance* out of *Ægypt*; when a *miraculous* * *Cloud* at once gave *light* to *them*, and ſtruck *Darkneſs* upon their *Enemies*. When the *Diſciplin'd Sea* was *taught* as well to *give them* paſſage, as to *deny* it to their *Purſuers*. Yet no ſooner were they *freed* from the *Task* of *Egypt*, then *hungring* after the *fleſhpots*. The firſt expreſſion of their *gratitude* for their having been *delivered* from their *Enemies yoke*, was *unkindly* to *mur-*

In the Caſe of Iſrael.

* Exod. 14.

mur againſt their *Deliverer*, and to be *foolishly diſcontented* with their very *Deliverance*. They *repined* at their *thirſt* at the *waters of Marah*, and their *hunger* ſet them a *grumbling* in the *wilderneſs* of *Zin*. At *Rephidim* they *murmured*, that they had *no waters*; and at *Marah*, that they were *bitter*. Their *want* was not ſo *pinching*, but their *plenty* was full as *nauſeous*. Never would they be well, either *full* or *faſting*. For their *Quails* and *Manna* by a *miracle* out of the *Clouds*, and their *drink* at *Horeb* by *another miracle* out of the *rock*, were by as *great* a *miracle* of their *ingratitude* quite *forgotten* at *Mount Sinah*. Where they *broke* the two *Tables* at the very *Time* that they were *making*. Whilſt the *finger* of the *Almighty* was *writing* an *Edict* againſt *Idolatry*, what *other* ſin ſhould they be *acting* but the *groſs worſhipping* of a *Calf*? if we look as far *forward* as the *Ninth Chapter* of *Nehemiah*, we have there an ample *parallel*, as well of the many *good things* which had been *exhibited* by *God* to *them*, as of the many *evil* things which had been *committed* by *them* againſt *God*. Though *God* had not removed his *Pillar of a cloud by Day*, nor *his Pillar*

Chap. 16.

Chap. 17.

Chap. 32.

Nehe. 9.

verſe 19.

verſe 21.

Pillar of Fire by Night; though in all their *long journey*, neither their *Cloaths waxed old*, nor their *Feet weary*; yet they *ſlew his Prophets*, and *caſt his Law behinde their Backs*. So in the *ſecond Book* of *Chronicles*, the *Lord God of their Fathers ſent to them by his meſſengers*, * *riſing up betimes and ſending*, becauſe *he had compaſſion upon his people*. But (in *requital* of his kindneſs) *they mocked his meſſengers deſpiſed his words*, and *miſuſed his Prophets*. Yet notwithſtanding all this, His tender *pity* towards his People was ſo much *greater* then his *wrath*, that after ſeveral *ſervants diſpatched* to them upon *meſſages* of *Peace* and *accommodation*, he ſent at laſt his *own ſon*, as 'twere on purpoſe to *expoſtulate* (as here by the *mouth* of his *holy Prophets*) *Why will ye die O Houſe of Iſrael*? Nay, (which is infinitely more) even to *ſuffer Death* for them, that they might *not Die*. O what a *Fatherly tenderneſs* and *compaſſion* was *this*, that when his *children* became his *Enemies*, he ſhould become his *own enemy* to make them *Friends*! that when *they asked* for a *Scorpion*, he ſhould give them a * *Fiſh*! that when *they* asked for a *Stone*, he

verſe 26.

* 2 Chro. 36. 15, 16.

† ἰχθὺς ἰησοῦς, *in verſiculis Sibyllinis.*

Matth. 7. 9. 10.

should give them * *Bread*! yea, that when *they* were *craving* the *Fire of Hell*, he should send them (in the stead) a † *light from Heaven*! mans *sins* had *Judgement*, when behold a *Saviour*!

* John 6. 51.

† chap. 1. 9.

Confirmed by his methods of calling to Repentance.

§. 6. So far is the *Father of mercies*, and *God* of all *Consolation* from being *pleased* with the *misery* of any *Creature* which he hath *made*, and so from *willingly* leaving him in a *condition* of *Impenitence*, that he hath made it the *whole business* both of the *Old* and *New Testament*, first to give men a *Rule* whereby to *walk*, and (when once they have transgressed) to *recal* them from their *wanderings*. We know the *Patriarch Noah* was the *first* of all *Preachers* whom we finde to be honoured with that expreis *Title*, and He a *Preacher of Repentance*. We know that *Moses* was to *Israel* as well an *Advocate*, as a *Judge*, as well a *Preacher* as a *Law-giver*; and was sent to deliver them as well from the *Tyranny of sin*, as from the *Taskmasters of Egypt*; which shews that *He*, as well as *Noah*, was a *Preacher of Repentance*: we know that *before*, and *in*, and *after* their *Deportations*, there

there were still *Prophets* sent from *God*, as so many *Preachers of Repentance*. We know that *John Baptist*, who was equally *divided* betwixt a *Prophet* and an *Evangelist*, (as 'twere a lock to *shut* up the *Law* of *Moses*, and a *key* to *open* the *Gospel* of *Christ*) was every way accomplished to be *a Preacher of Repentance*. His first *appearance* to the *world* was out of a *Wilderness*; with *Camels hair* upon his *back*, with *Locusts* for his *Belly*, with a *leathern Girdle* about his *Loins*, and with a μετανοεῖτε in his *mouth*. This at once was the *upshot* both of his *Text*, and *Sermon*, [* *Repent, for the Kingdom of God is at hand.*] Nay, we know the chief *Errand* on which the *Father* sent the *Son*, and on which the *Son* sent his *Apostles* into the world, was to *preach the Gospel of the Kingdom*, (that is) *Repentance* and *Remission of sins*. As no man living can *ascend in* a state of *Impenitence*, so no man living can *fall without it*. *Repentance* and *Impenitence* are the *two great Hinges* upon which do *turn* (and are *suspended*) the *Gates* of *Heaven* and of *Hell*. And though the *Oath* of the *Almighty* doth always *note* his *irreversible Decree*, yet is it always in *foresight* of that which in the *Creature* is but *Contingent*. If he * *swear in his wrath* that *this* or *that* man *shall not enter into his rest*, it is because of his

* Mat. 3. 2.

* Heb. 3. 11

Impenitence, his * *provocation*, and the *hardening of his heart* againſt the *means* of *Renovation*; and ſo the *Author* of the *Epiſtle* to the *Hebrews* thinks fit to *argue*. † *To whom* (ſaith he) *did God ſwear that they ſhould not enter into his Reſt, but to them that believed not?* Yea, even the *ſin againſt the Holy Ghoſt*, (let us *define* it how we *will*) muſt needs imply a *perſevering* in the ſtate of *Impenitence*, to which *alone* can be aſſigned the *terrible* ſentence of *no Remiſſion*. And we know that *Impenitence* (when it is *final*) being a *filling up the meaſure* of all *others ſins*, even for *that* very *reaſon* muſt be *contingent*. So far from having any *neceſſity* of its *being* what *it is*, through the *immutability* of *Gods Decree*, that 'tis the *uncleanneſs of all uncleanneſs*, from which *the ſpirit of Purity* is *moſt averſe*. It being moſt *natural* to *goodneſs*, (that is, to *God*,) to *determine* nothing but what is *good*; to *hate* and *deteſt every thing* that is *evil*; and by conſequence to *deſire* the *good* of *all*; and again (by conſequence) not to *glorifie* his *Power* in the meer *Reprobation* of *wicked* men, (which *muſt* imply their *Impenitence*) but his *Pity rather* in their *Repentance*.

* σκληροκαρδίαν, παραπικρασμὸν, ἐν πειρασμὸν, *videre eſt* verſu 8.

† τίσιν, εἰ μὴ τοῖς ἀπειθήσασι. v. 18.

§. 7. For

§. 7. For the inforcing of ſo *comfortable* and ſo *clear* a *truth*, [*that God deſireth what is good*, which is not the *impenitence*, but the *repentance* of a *ſinner*,] we may do well to conſider, with what a *meltingneſs* of *expreſsion* he *woees* men *to* it. How *tenderly* doth he beſpeak them by his *Prophets* under the *law*? *hearken unto me* † *my people, and give ear unto me O my nation. Can a mother forget her ſucking child, that ſhe ſhould not have compaſſion on the ſon of her womb? yes, they may forget* * *yet will not I forget thee.* † *O that they were wiſe! that they underſtood this! that they would conſider their latter end!* * *how ſhall I give thee up Ephraim? how ſhall I deliver thee Iſrael? how ſhall I make thee as Admah? how ſhall I ſet thee as Zeboim? mine heart is turned within me, my repentings are kindled together.* † *I will not contend for ever, neither will I be always wroth; for the ſpirit ſhould fail before me, and the ſoules which I have made. Thus will I do unto thee O Iſrael. And becauſe I will do thus unto thee,*

By the meltingneſs of his expreſſions.

† Iſaiah 51. 4.

* Iſaiah [49. v. 15.] † Deut. 32. 29.

* Hoſea 11. 8.

† Iſaiah 57. 16.

† Amos 4. 12. *thee,* † *prepare to meet thy God O Iſrael.* Which is as much as to ſay, prepare to meet me with thy *repentance*, that I may alſo *repent*, and that I may *not do* what I *intended* to have *done*. Thus did God by his *Prophets* ſpeak to *ſinners* under the *law*. And doth he not by his *ſon* ſpeak as tenderly under the *Goſpel?* [*O Jeruſalem Jeruſalem! thou that killeſt the Prophets, and ſtoneſt them that are ſent unto thee,* † *how often would I have gathered thy children even as a hen gathereth her chickens under her wings, and ye would not?*] they *could* have *repented*, becauſe *he would* have *had them*, who *could not deſire impoſſibilities*. And therefore the *reaſon of* their *impenitence*, was, that they *would* not *repent*. Again as our *Saviour* was *riding* towards *Jeruſalem*, and beheld the *city*, he fell a *weeping* over it, and ſaid, † *O that thou hadſt known*, (that is in effect, *I would to God thou wouldeſt conſider*) *at leaſt in this thy day the things that belong unto thy peace!*] Lord! what a *tenderneſs* of *expreſſion* is here uſed by an *injur'd God* to a *provoking people?* & what a perfect *agreement* as well in the *ſtile*, as in the *paſſion?* as if theſe *later* expreſſions had been *purpoſed alluſions* to the *former? O that they were wiſe!* ſaid God *the Father. O that thou hadſt known!* ſaid God the *Son*. The *Father* compared *his pity*, to that of a *mother* towards

† Matt. 23. 37.

† Luke 19. 42.

wards her *children*; and the *ſon* his *bowels*, to thoſe of a *hen* towards her *chickens*.

§. 8. Away then with thoſe that ſeem to be *Stoicks* in *Chriſtianity*, who take *compaſſion* to be a *Quality* below the *wiſdom* of a *man*, much leſs an *attribute* befitting the *majeſty* of a *God*. Yet ſuch there were in the world, who would expunge *that text* out of the 19th. *chapter* of S. *Luke*, where our *Saviour* is affirmed to have *wept* over Jeruſalem. Certainly they who do acknowledge, that our *Saviour* was *ſubject* to †*all* our *infirmities* (*ſin alone* being excepted,) muſt either *prove* it a *ſin*, *to weep*; or elſe acknowledge it for *Goſpel*, that *our Saviour wept*. They indeed who *can* believe an *unconditionate Reprobation*, may very eaſily *wonder* how *God* can *pity*, what he eternally *decreed* to be *incapable* of *pardon*. But they that ſtedfaſtly *believe* he did not *reprobate any* without *reſpect* unto their *ſins*, cannot chooſe but believe that he *deſireth* the *repentance* of every *ſinner*, and is conſequently *grieved* at his *impenitence*. For the words of *Nehemiah* are *univerſally true* (not *partly* true in reſpect of *ſome*, and *partly* falſe in reſpect of *others*)

By the Tears and Blood of Chriſt.

† Heb. 2. 17. chip. 4. 15.

* Nehe. 9. 17.

† Iſaiah 29. 23.

* Pſalm 11. 4. & 6. 3.

† Iſaiah 63. 15.

* *thou art a God ready to pardon, and ſlow to wrath.* And if it is not for the *diſhonour* of a *God not incarnate*, to be expreſſed with † *hands* to ſhew his *power*; & with * *eyes*, to ſhew his *knowledge*; and with † *bowels*, to ſhew his *pity*; how much *leſs* is it *diſhonourable* for the ſame *God incarnate*, to compaſſionate even with *tears* the *imminent ruine* of his *people?* and if the *ruine* of their *City*, how much more of their *ſouls?* and if a *temporal ruin*, how much more an *eternal?* But his *weeping over Jeruſalem* is a cold expreſſion of *his pity*, if compared with *thoſe agonies* which his compaſſion had put him to, as far as from the *garden* wherein he *ſweat* blood, even to the *croſs* whereon he *ſhed* it. For if the *ſorrow* which he *ſuffered* was ſo *infinitely great*, how much greater was that *pity* which made him *ſuffer* it? If his *enemies* had ſuch *marble* and *flinty hearts*, as to put him to a *painful* and *lingring death*, how *ſoft* was *his*, that he would *ſuffer for them*, *from* whom he *ſuffered?* He *could not* certainly be *pitileſs* to any *one infant* as yet *unborn*, whoſe *pity* to the moſt *impious* was ſo much greater then their *impieties*; for (in my apprehenſion) he was not ſent *out* of the world with ſo much

cruelty

cruelty and *ſpleen*, as he was ſent *into* it with *love* and *bowels*.

§. 9. But then by ſome it may be *wonder'd*, (if God were ſo merciful to *all*, as not to *make* them *only upright*, but alſo to *will* their *confirmation*, and not only ſo, but even to *raiſe* them when they were *fallen*,) how it ſhould poſſibly come to paſs, that amongſt ſo *many* whom he had *called*, ſo very † *few* ſhould be *choſen*. And why amongſt thoſe of the *Circumciſion* (who were a *choſen ſelected peculiar people*) a few *Idiots* only and *Publicans* ſhould *believe* on their *Meſſias*, when *the moſt*, and the moſt *conſiderable* were *ſcandalized* at him; both at his *perſon*, and *doctrine* too. An objection. † Matth. 20. 16.

§. 10. The *anſwer* to this we may eaſily borrow of S. *Luke*, who ſets it down as *diſtinctly*, as if he had *foreſeen* this very *objection*. Saith he, the *Phariſees and Lawyers* * *rejected the Counſel of God againſt themſelves*. Had God eternally decreed their *condemnation* without *reſpect* to their *offences*, they had † *complyed* with his *coun-* Anſwered. *Luk. 7. 30. † *Debuiſſes velle, ſi ſciſſes omnia ex decreto Dei fieri.* Senec. Nat. Quæſt. l. 3. p. 700.

ſel-

ſel, by ſetting *forward* their *condemnation*. Their *unbelief* and *impenitence* had been their only *qualification* for that *unſpeakable miſery*, to which they were *determined* before they *were*. But God having *intended* much *better* for them, if they would have *accepted* of what he *offered* [even *the merits* of a *Saviour*,] they did not *comply with* his intentions, but *ſtrive againſt* them. They *wilfully ſtood* in their *own light*. They were their *own enemies*, as well as *Gods*. Yea, their own *worſt enemies*, *by being Gods*. For *ſo* ſaith the *text*, *they reſiſted*, [or † *deſpiſed*] *the counſel of God againſt themſelves*. So that now we have an *anſwer*, to the *words* of S. *Luke*, out of S. *Lukes* own *words*. And may *reconcile* that * *text* in the *ſecond chapter* of the *Acts* with this in the *ſeventh* of his *Goſpel*, by this *familiar* and *known diſtinction*. That as *God* hath [a βέλη ὡρισμένη, as S. *Luke* calls it, or an * εἱμαρμένη ἀπαρέβατος, as *Juſtin Martyr*, that is,] a *purpoſe* ſo *determined*, as not to be *controuled* by any imaginable *exception*, (ſuch as his *abſolute purpoſe* of *calling ſinners* to *repentance*) ſo he hath alſo [a βέλη λυομένη ἀθετεῖσθαι, that is] a purpoſe ſo *conditionate*, as on that *one ſuppoſition* of our *impenitence*

† ἠθέτησαν εἰς ἑαυτὸς *aſpernati ſunt*, ſecundum Bez.

* Acts 2. 23.

* *Juſtin. Mart.* ἐν Ἀπολ. ὑπὲρ Χριστ. p. 63.

nitence, to *ſuffer* it ſelf to be *reſiſted*. Thus God *purpoſed* the *repentance*, and *Redemption* of the *Jews*; and he *purpoſed* the *preaching* of *John* the *Baptiſt*; the *former* as the *end*, the *later* as the *means* conducing to it. His *purpoſe* of the *means* indeed was *abſolute* and *irreſiſtible*; but his *purpoſe* of the *end* was meerly *conditional*, and (for *that reaſon only*) might be *reſiſted*. They could not hinder *John Baptiſt* from being a *preacher* of *repentance*; but they *could* and *did hinder* his Sermons from taking their *wiſht effect*. *John preached* not to *damne*, but to *ſave* his *hearers*; yet not to *ſave* them *againſt their wills*, or upon any *leſſer Terms* then their *Repentance*. *John* did *preach* up *Repentance*, becauſe he *muſt*; but they did *not repent*, becauſe they *would not*. For God *decreed* the *end* upon this *condition*, that they would *receive* and *improve* the *means*. He purpoſed their *Redemption*, upon *condition* of their *Repentance*; and he purpoſed their *Repentance*, upon *condition* they would *receive* and *obſerve* the *doctrine* of *John* the *Baptiſt*. But they *could* not poſſibly *obtain* the *end*, whilſt they *refuſed* to *uſe* the *means*. They *could not* be *perfected* by the *preaching* of the *Meſſias*, whilſt they *would not be prepared* by his *Precurſor*. They could not *welcome* the *King*, whilſt they *deſpiſed* the

the *Harbinger*. They could not *hearken* to *the* † *word*, whilst they *stop't* their *ears* against the * *voice*. They *could not* be † *baptized* with the *holy* * *Ghost* and *with fire*, whilst they *refused* to be with *water*. That is to say, (in *fewer words*) whilst they *would not repent*, they *could not* have *pardon* and *remission* of *sins*. The onely reason of S. *Luke*, why the *Pharisees* and *Lawyers* did not † *justifie God*, (as the *Publicans* had done,) by *being baptized with the baptisme of John*, was that they wickedly *rejected the counsel of God against themselves*. And because a *rejection* implies an *offer*, the meaning of it must be this, that they *did* not *want* means, but they *would* not *use* it.

† Joh. 1.1.
* Vers. 23.
† *Vide* Eulogium *apud* Photium.
* Matth. 3. 11.
† ἐδικαίωσαν.
Luk. 7. 29.

The Application.

§. 11. And what hath been hitherto said of the *house of Israel*, we cannot chuse but say, is fully *verified* in *our selves*. For the *peculiar priviledges* which were the *birth-right* of the *Jew*, (as the * *elder son*,) upon their *obstinate refusal*, God transferred upon the *Gentile* (the *younger brother*.) That very *Saviour* of the *world*, who preached *repentance* in his *person* throughout *Judea*, is *now* also *preaching* to us of *Christendome* by his

* Mal. 1.3.
Rom. 9.12.

his *miniſters*, and his *word*. Their *ineſtimable priviledge* is now grown *ours*, with *this* degree of *advantage*, that we are *forewarned* by their *judgements*, as well as *inſtructed* by his *doctrine*. So that if any number of *us*, who are called *externally* by the *name* of *Chriſt*, have not *inwardly* an intereſt and ſhare *in Chriſt*, we are to ſay of *our ſelves* (as S. *Luke* of the *Phariſees* and other *Jews*) that *we reject Gods counſel againſt our ſelves*. We are in this *ſelf-condemners*, like *moſt* of them, that *light being come into the world*, *we* * *love darkneſs more then light*.

* John 3. 19.

§. 12. 'Tis true, his *mercy* hath been as *admirable* to *us*, as it had ever been to *them*, and his *bowels* have been as *tender*, we have the *motions* of his *ſpirit* to *produce* our *penitence*, and the *mediations* of his *ſon* to *procure* our *pardon*. He vouchſafes us the favour of his *temporal inflictions*, as ſo many *innocent warning pieces* to *preſerve* us from his *eternal*. He *puniſheth always*, (as we *ſin ſometimes*,) with *obluctation* and *regret*, and an *unwilling* kind of *willingneſs*; Never *drawing* his *ſword* without a *readineſs* to *ſheath* it: Deſiring to *win* us with his *goodneſs*, and to

ἑκὼν οὐκοντι γε θύμῳ. Hom.

* *conſtrain*

* *conſtrain* us with his *love*. He doth † *wait for our repentance, that he may be gracious*; that (if nothing elſe will, at leaſt) *his* * *forbearance, and long-ſuffering may lead us to repentance.*

* 2 Cor. 5. 14.
† Iſaiah 30. 18.
* Rom. 2. 4.

§. 13. But if (like † *him* in the *Hiſtorian* after his murthering of *Clytus*) we are [*obſtinati ad moriendum*] *reſolved* to *periſh*; if we are arrived at ſuch a *high pitch* of *madneſs*, as not to *take quarter* of *God Almighty*; but *implicitly* ſay with that bold *Deſperato*, [*nolumus ſalvari*] *we will not be ſaved*; if we are ſuch *ſincere Platonick lovers* of *damnation*, that like ſome *ſturdy malefactors*, we will not *accept* of a *reprieve*; if we *call death to us*, and make a *covenant* with *deſtruction*, and with *Hell are* at *agreement*, (as 'tis expreſſed by *Eſay* the *Goſpel-prophet*, as well as by the *Author* of the *Book* of *Wiſdom*) Gods *injur'd patience* will ſtraight be turned into *Fury*. The *Pity* hitherto ſpoken of will be *ſwallowed up* of *Indignation*; his *Indignation* will paſs into *wrath*; and his *wrath* moſt *unavoidably* will end in *vengeance*. For though in the * *gracious Proclamation*

† *Qu. Curtius*, l. 8. c. 2. In what caſe, and for what cauſe, Gods pity is ſwallowed up of his Indignation.

* Exo. 34. 6, 7.

mation which God made of *himſelf*, he *ſet forth* himſelf in that *illuſtrious Hypotypoſis* of [*the Lord, the Lord God, merciful*, and *gracious, long-ſuffering, abundant in goodneſs and truth, keeping mercy for thouſands, forgiving Iniquity, Tranſgreſſion, and ſin,*] yet he preſently added, [*that he will by no means clear the guilty, but viſit the iniquity of the Father upon the Children*, and *upon the Childrens children, unto the third and fourth Generation.*] What? can we expect that our God ſhould be *ſo much* in *love* with *us*, (when we are ſo much in *love* with *uglineſs*) as to *raviſh* our *wills* to a *deſire* of his *embraces*? do we look that *heaven* ſhould come down into our *Laps*? And that God ſhould make us *happy* even whether *we will or noe*? † Noe, though 'tis wholy *from him* that we are able to *go to him*, yet he expects we ſhould be *willing* that he ſhould *make* us *kinde*. For our * *Deliverance* from *Hell* is not *neceſſary* to *him*, he doth not *want our ſalvation*. As *he hath no* * *need of the ſinful man*, ſo neither hath he of the *righteous*; he *accepts* the *willing* ſoul, but never *forceth* the *reluctant*. We muſt not giddily conclude from thoſe words of *our Saviour* [† *if I be lifted up I will*

† ὑδεὶς ἄ. κων μαχὰρ. Moſch.

* *Neque enim neceſſaria noſtra eſt illi ſalus.* Arnobius.

* Eccel. 15. 12.

† John 12. 32.

draw

draw all men unto me] that Gods love to us is ſuch, as to offer a kind of *violence* to our *conſents*, and *draw* us up to our higheſt *wiſhes* even *againſt* our *wills*. For an *indulgent courſe* in *ſin*, (without *remorſe* and *Renovation*) lays ſuch a *burthen* upon the *ſoul*, that our *Saviour* hath no *engine* can *draw it up*: *his love conſtraineth us* indeed, (as S. *Paul* ſpeaks) but with ſo *eaſie* a *violence*, that without our *willingneſs* to be *drawn*, all his *drawing* will do *no good*. He doth not *phyſically*, but only *morally conſtrain* us, ſo as to leave us the *uſe* of *all* our *faculties*, and more eſpecially of our *Wills*. For the *conſtraining* of his *love* muſt be expounded by that which follows, the conſideration of our *danger*, and the *greatneſs* of our *Deliverance*. We were in *danger* of † *Death eternal*, from which our *Saviour delivered* us by † *dying for us*. And this was ſuch a *Benefaction* as ſhould *conſtrain* or *ingage us*, * *not to live unto our ſelves*, but to *him* whoſe we *are* by *right* of *Purchaſe*. The ſerious conſideration that we are *not our own*, † but *bought with a price*, ſhould *oblige* us to *live* to *him* that *bought us*. And that the more *purely*, becauſe the *bondage from* which he *bought* us, was that of *filth* and *corruption*,

†† 2 Cor. 15. 14.

* verſ. 15.

† 1 Cor. 6. 19, 20.

* *vain*

* *vain converſation*, and *dead* † *works*. And as the more *purely*, ſo withall the more *zealouſly*; becauſe the *Price* with which he *bought* us was *not ſilver*, *or gold*, or any ſuch *corruptible thing*, * *but an immoderate* expenſe of his own moſt *innocent* and *precious blood*. Now *ſuch* a *love* as this is doth even *morally conſtrain* us, (that is, doth *mightily perſwade* and *provoke* as many of us as are not *ſtupified inſenſate Creatures*) from this day forward *not to live unto our ſelves*, but to *him* that hath *bought* us at ſo *dear* a *Rate*.

* 1 Peter 1. 18, 19. † Heb. 9. 13, 14.

* 1 Peter 1. 19.

§. 14. That this is the *utmoſt* of what is meant by Gods *drawing* or *conſtraining* any man to *Obedience*, may appear by the *deſcription* which God himſelf hath given us of his *paternal* dealings with a *beloved Iſrael*. [**When Iſrael was a child, then I loved him*, and *called my Son out of Egypt. I taught Ephraim alſo to go, taking them by their Arms. I drew them with Cords of a man, with bands of love.*] It is in the *Hebrew with Cords of* † *Adam*, (that is to ſay,) with *all the*

* Hoſ. 11. 1. 3, 4.

† אדם *hic non ut nomen proprium, ſed ut commune accipiunt Græci. Funes hominis ſunt beneficia quibus maxime ſolent attrahi homines* Grot. in locum.

favours

favours that could be used for the *drawing of man* to his *obedience*. *Favours comparable to those*, which even *Adam himself* received whilst yet in *Paradise*. They were *taught* by *God* to *walk* in his *ways*, as † little *children* are *taught* to *go*, by their *indulgent* and *tender parents*. * *He bare them as a man doth bear his own son in all the way that they went. Yea, he went in the way* † *before them* (to do the work of a *Harbinger*) even *to search out a place to pitch their tents in.* He made them his * *portion*, the *lot of his inheritance*; when he *found them in a desart, in a waste howling wilderness*, he *led them about, he instructed them, he kept them as the apple of his eye. As an Eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead them, and made them ride on the high places of the earth.* And yet for all this, *they were* † *bent to back sliding, and they refused to return; they provoked their God to jealousie*, even by *sacrificing* to * *Divels.* Thus it was with

† *Sicut pueri docentur ire, sic ego illos ab initio formavi duxique, Id. ibid.*

* Deut. 1. 31.

† vers. 33.

* Deu. 32. 9.

vers. 10.

vers. 11.

vers. 12, 13.

† Hosea 11. 5, 7.

* Deut. 32. 16, 17.

with his *elder ſon*, and thus it is with his *younger*. How often doth he *draw* us with the *cords* of *love*, when we ſhew our *liberty not to follow?* How often doth he *drive* us with the † *rod* of *anger*, when we ſhew our *liberty* not *to go?* How many times doth he * *ſmite us*, when we † *refuſe to receive correction?* How many times doth he * *call*, when we *will not anſwer?* How many times doth he † *purge us*, when we *will not be clean?* Are there not *ſome* in the world, who do not *appear* to be *contemplative Atheiſts*, but very ambitiouſly *pretend* to the very *purity* and *power* of *Godlineſs*, who yet do *live*, and *live on* in ſome of the moſt † *crimſon* and *ſcarlet ſins*, without ſo much as ſaying, * *what have I done?* at leaſt without *repenting* them of their *incomparable wickedneſs*, but *running forward* in their *courſe* as the *horſe ruſheth into the battel?* And ſo *continually* † *reſiſting the holy Ghoſt?* (perhaps by reaſon of their opinion, *that they cannot reſiſt him?*) now ſince it ought to be *really* the † *hearts deſire* of *every Chriſtian*, and (his *utmoſt endeavour*, beſides) *his prayer to God*, that all his brethren

† Iſaiah 10. 5.
* Jer. 2. 30. Amos 4. 9.
† Jer. 5. 13.
* Iſa. 65. 12 Jer. 7. 13.
† Eze. 24. 13.
† Iſaiah 1. 18.
* Jer. 8. 6.
† Acts 7. 51.
† Rom. 10. 1.

may

may be ſaved; and that in order to that end, they may *ſo* be † *zealous* as to *repent*, and *ſo repent*, as to be *filled with the* * *fruits of righteouſneſs*; I am willing to *ſhut up* my *whole diſcourſe* with what may make it *moſt uſeful* to them that *read* me. That is to ſay, with a *ſhort* and a moſt *ſerious admonition*, that we will but *reſolve* upon ſo much *patience*, and from our *ſecular imployments* take ſo much *leiſure*, as *firſt* to *chew* upon the *truth*, and (after that) upon the *timelineſs* of our *repentance* (it being for our *intereſt* to *read that laſt*, which we are *infinitely* concern'd to keep in *memory* the *longeſt*.)

† Revel. 3. 19.

* Phil. 1. 11.

The Concluſion doth admoniſh us of a two-fold Proviſion.

§. 15. And I the rather give way to this *excurſion* of my *thoughts*, concerning the *truth* of *repentance* which is ſo eaſily *counterfeit*, and the *timelineſs* of *repentance* which is ſo eaſily *too late*, becauſe there are *not* a *few* who even * *ſtrengthen the hands of evil doers*; whilſt they propagate ſuch *pleaſant* but *pernicious* notions of *repentance*, as to endeavour to *reconcile* it with *continuance* in *ſin*. If they finde themſelvs *ſorry* for any *wickedneſs* that is *paſt*, and

* Jere. 23. 14.

continue

ontinue to *commit* it with ſome *reluctancy* or *regret*, *deploring* the *ſtrength* of their *temptations* and *bewailing* the *weakneſs* of their *fleſh*, (but *applauding* either the *willingneſs*, or *unwillingneſs* of their *ſpirits*) they take themſelves to have *repented*, in ſuch a manner as will *ſuffice*; and ſo *excuſe* themſelves in *ſinning*, by thoſe very *ſorrows* and *diſlikes*, which do but render their *ſins* moſt *inexcuſable*. That which they take to be *repentance* being only a *token* of their *impenitence*; a *clear manifeſtation*, that they ſin *againſt knowledge*, that they are *wilful*, *habitual*, *inſlaved ſinners*. *They* indeed are too *bad*, who *ſin* without *ſcruple*, becauſe they *think* they *do not ſin*; but *they* are ſure much *worſe*, who *know* they *ſin*, and are *ſorry*, but *will not mend*.

The firſt proviſion, that our Repentance be *True*.

Such men muſt be told, that *true repentance* is a *renovation*. That we *repent* us of our *ſins*, when we *forſake* them: when we remember them with *hatred*, as well as *grief*; when we *hate* them *ſo*, as to *hate our ſelves* for having *loved* them; when we *fling* them from us with * *indignation*, like *Toades* and *Adders*, or whatſoever it is of which we have the greateſt *loathing*; when we cannot indure to *ſee it* (without a *holy diſtemper* and *anxiety* of *mind*,)

* 2 Cor. 7. 11.

mind,) no not ſo much as in our † *neighbours*; when we *reſiſt* it *even to* * *blood*, rather then be *worſted* or *captiv'd* by it; when we never *leave* reſiſting, untill we have *trodden* it under our *feet*; and never *leave* treading, till it be *ſunk* into *Hell* from whence *originally* it *came*, and be for ever *diſenabled* to riſe up *again* to our *diſturbance*. (That is to ſay,) we muſt *ſtrive*, and *never* † *give over ſtriving*, untill we * *enter in at the ſtreight gate*, and take *poſſeſſion* of that † *life*, to which it *opens*; becauſe for want of *ſuch ſtriving*, *many ſhall ſtrive*, *but ſhall not enter*. Though a man *ſtrive* never ſo *much*, he *is not* * *crowned*, unleſs he *ſtrive* † *legally*, that is, according to the *laws* and Rules of *ſtriving*. By which the *Crown* is determined, not to *every One* that *ſtrives*, but only to *every one* that *conquers*; to him that *ſo ſtriveth*, *as to obtein*. And *this alone* is *true repentance*; when looking *backwards* on what is *paſt*, we do by *mortifications* and *ſelf-denials* * *revenge* our ſelves *upon our ſelves*; and when looking *before* us on what is *future*, we have

† Levit. 19. 17.
* Heb. 12. 4.
† Philip. 3. 12.
* Luke 13. 24.
† Matth. 7. 14.
* 2 Tim. 2. 5.
† See D. *Ham. Ann.* on the place, compared with his *Ann.* on 1 Cor. 9. 24.
* † νομ. μως ἀθλη-σαι. i. e. κατὰ νόμους ἀθλήσεως.
** 2 Cor. 7. 11.

have not only a * *carefulneſs* and * *vehement deſire* to be eternally *freed* from our former moſt *loathſome* both † *mire*, and *vomit*; but do alſo * *reach forth unto thoſe things that are before*, and *preſs towards the mark*, *for the prize of the high calling of God in Chriſt Jeſus*: That is to ſay, do *contend* for the *performance* of our *Duty*, an *Univerſal* † *obedience* to the *whole law* of *Chriſt*, and *perſeverance* therein *unto the end*, that ſo we may *catch* at the *Reward* of * *eternal life*. This (I ſay) is true *Repentance*; *not* when we *ſin*, and are *ſorry*, and *ſin again*, and ſo as long as we live do *both by turns*, (for ſo *the later end will be* † *worſe with us then the beginning*,) but when we *ſin*, and are *ſorry*, and *ſin* * *no more*, (for fear *a* * *worſe thing come unto us.*) If *Puniſhment* is as *natural* an *effect* of *ſin*, as *Smoak* of *Fire*, then muſt we *put out* the *one* to *prevent* the *other*. A *little ſorrow*, and a *few tears* will not ſerve our *turn*. For (as a *little Water* doth but *inrage* that *Fire*, which a *due quantity* would *extinguiſh*, ſo) a *ſmall portion* of *Tears*, (*ſqueezed out* by

† 2 Peter 2. 22.
* Phil. 3. 13, 14.

† * *Hoc ſibi vult* κατὰ σκοπὸν διώκειν ἐπὶ τὸ βραβεῖον. verſ. 14.

† τὰ ἔσχατα χείρονα. 2 Peter 2. 20.
** John 5 14. Matth. 12. 45.

ſome *carnal* or * *worldly ſorrow*) may prove like *Oyle* to the *Fire of Hell*, which is too *hot* and too *laſting* to be *extinguiſhed* or *ſtifled* by every *tranſitory remorſe*. We finde that † *Judas* was very *ſorry* for having *baſely* betray'd his *maſter*; and ſo *vehemently* ſorry, that he would not *indure* to be the *richer* for his *treaſon*. He *hated* the *wages* of his *iniquity*; yea * *Beza* himſelf confeſſeth, that *he abhorred his iniquity*, for the *diſcovery* of which, *God had opened his eyes*. So that in all probability, if the *like fact* were *to be done*, *Judas* would rather *die*, then *do* it. Our *Engliſh* Bibles read, *he repented himſelf*. And (which is *a ſtep to repentance*) he plainly † *confeſſed* that *he had ſinned*; and *called* his *ſin* by its *proper name*, in *declaring* himſelf to be a * *traytor*. And (which is *one ſtep* farther) he made *one kinde* of *Reſtitution*; for he † *threw back* his *bribe* to them

* ἡ κατὰ τὸν κόσμον λύπη θάνατον κατεργάζεται. 2 Cor. 7. 20.

† Matth. 27. 3.

* *Judas dicitur pœnitentiâ ductus fuiſſe, non quod reſipuerit ſed quod illi diſplicuerit admiſſum facinus. ut ſæpe Deus reprobis oculos aperit, ut ſua mala ſentire incipiant & horrere.* Beza in locum.

† Mat 27.4. ἥμαρτον.

* παραδοὺς αἷμα ἀθῷον. † ῥίψας τὰ ἀργύρια. v.5.

that

that *hurt* him. And his *ſorrow* was ſo *exceſſive*, he was not able to * *ſupport it*; it quickly *coſt* him a *ſuffocation*. All which put together, (though it may *riſe up in judgement* againſt ſome *others*, who are *more uningenuous* then *Judas* was, yet) did not *amount* unto a *true and ſincere repentance*, (ſuch as God doth require of *every ſinner*,) becauſe it was not attended with a *general converſion*, and *renovation of life*, with a *ſerious deteſtation* (not only of *that*, but) of every *other known ſin*; as well of *deſpair*, as of *preſumption*; it did *not bring forth fruits* † *worthy of repentance*, no ſuch *earneſt endeavours* of making *ſome ſatisfaction* to an *injured Chriſt*, as we finde in S. *Peter* and S. *Paul*, who *laboured* (at leaſt) to make * *amends* for all the *ill* that they had *done*, by doing *all the good* that they were *able* (at leaſt) to *do*; by being as *prodigal* of their *lives*, as they had *before* been *ſparing* of them; and that for no *other end* then to *advance* * *Chriſts* Kingdom, and *beat* down *Satans*. Had *Judas* his *repentance* been what it *ought*, he would, (*beſides* his *ſorrow* for the *betraying* of his *maſter*,) have ſhewed ſuch a *love* of his *maſters goodneſs*, and ſuch an *obe-*

* verſe 5. Act. 1. 18.

† καρπὸς ἀξίος τῆς μετανοίας. Luk. 3. 8.

** Gal. 1. 23.

dience to his *commands*, as to have *fought* under his *Banner* from whence he *fled*, both by *preaching*, and *living*, and *dying* for him. And therefore when it is ſaid that *he repented himſelf*, it is expreſſed by a word which only ſignifies *ſorrow* for what *is paſt* (to which the *Divels* in *Hell* cannot chuſe but be *ſubject*,) not by the *word* which doth ſignifie a † *true repentance*, a *ſincere reformation* or † *change of minde*, produced by a *ſorrow* which is † *according to God*. The *Pſalmiſt prayed truly* as a man that was acted by *godly ſorrow*, [* *waſh me throughly from mine iniquity, and cleanſe me from my ſin. Create in me a clean heart O God, and renew a right ſpirit within me. Then will I teach tranſgreſſors thy ways, and ſinners ſhall be converted unto thee.*] *This* alone *is true repentance*, (by which *Chriſt* is in *us*, and *we* in *him*,) when the † *body of ſin is ſo deſtroyed*, as to *have no more* * *dominion over us*. When *the old man* is † *crucified*, and wholly *caſt off*, and we have *put on the* * *new man*, which *after God is created in righteouſneſs and true holineſs*. To be

* μεταμεληθεὶς. Mat. 27. 3.

† † † ἡ κατὰ θεὸν λύπη μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον κατεργάζεται. 2 Cor. 7. 10.

* Pſa. 51, 2. verſe 10. verſe 13.

† Rom. 6. 6. * verſe 14.

† verſe 6. * Ephes. 4. 24. Coloſ. 3. 10.

be *true penitents indeed*, and to be *capable* of the *promiſes* which are made to *ſuch*, we muſt be ſo † *renewed in the ſpirit of our minds*, as to become like * *new born babes*, or like a *new* † *unleavened lump*. And therefore *the Apoſtle* ſets down this as a *touchſtone*, whereby a man is to be *tryed* whether he be *in Chriſt*, or *not*. [* *If any man be in Chriſt, he is a new creature.*] From whence it is *naturally argued*, that [*if any man is not a new creature, he is not in Chriſt*] And therefore our † *hearts* do moſt *pernicioufly deceive* us, when our *repentances*, (like our *prayers*, and our *hearing* of *Sermons*,) are only performed as *things of courſe*, (partly as *cuſtomary*, and partly as *commendable*,) upon which we ſuppoſe we have *repented*, though we are much the *ſame creatures* we were *before*, with *little* or *no variation* of *good*, or *ill*, unleſs it be *for a time*, whilſt the *words* of the *preacher* are yet *remaining* in our *mindes*. Whereas the Apoſtle ſaith expreſly, *if any man is in Chriſt* (which without repentance he cannot be) *he is become a new creature*. He findes himſelf *obliged* to *live a new life: old things are paſſed away, and* † *all things are become new*. He hath

† Ephes. 4. 23.
* 1 Peter 2. 2.
† 1 Cor. 5. 7.
* 2 Cor. 5. 17.
† Jer. 17. 9.
† 2 Cor. 5. 17.

new deſires and *affections*, *new hopes* and *fears*, *new loves* and *loathings*, *new projects* and *deſignes*, *new endeavours* and *reſolutions*, *new contentments* and *delights*. Or to *ſumme* up all with S. *Paul*, *he is a new creature*. This is the *leaſt* and the *moſt* that I am able to *comprehend*, concerning the *nature* of *true repentance*. 'Tis true, the *father* in the *parable* (who is there Gods *emblem*) went out to *meet* his *prodigal ſon*, and even *kiſſed* him too before he *ſaid* that he had *ſinned*. The ſentence of *abſolution* did ſome-what *anticipate* the *confeſſion*. Whilſt the *ſon* was yet *a great way off*, the *Father ſaw*, and had *compaſſion*. Whilſt the *ſon* was but *going*, the *father ran*. Whilſt the *ſon* was but *preparing* to cry *peccavi*, the *father* † *fell upon his neck*. *Caſting* about him his *twined arms*, as if (like a paſſionate *Amoreux* tranſported at once with *love*, and *gladneſs*) he would *ſmother* him with *kiſſes*, and even *bury* him in his *embraces*. But then it ought to be conſidered, that the *parable* ſpeaks of a *ſon* who was *returning*; *not* (*now*) a *prodigal*, but a *convert*. One that † *came to himſelf*, and was *now* apprehended in the *act* and *exerciſe* of *true repentance*. And though his *father* † *kiſſed* him before he could ſay that he had *ſinned* by *word*

† Luk. 15. 20.

† verſe 17.

† verſe 20.

word of *mouth*, yet he had *ſaid* it in his *heart* at the † *beginning* of his *converſion*; and he had ſaid it with his *mouth* too (as well *before* as † *after* his fathers *pardon*,) if his *father* had not *ſealed* his *mouth* with *kiſſes*. His father did not *abſolve* him, nor receive him into *favour*, until he ſaw his *Repentance* made *good* and *evident* by his *Return*. He *ſaw Repentance* in his *Heart*, and *ſaw* his *Heart* in his *Forehead*; he ſaw *Repentance* in his *change* of *minde*, and *that* again in his *Practice* or *change* of *life*. The very *preſence* of his *ſon* was much *more eloquent* then *words* could make him. He *ſaw* his *repentance*, in ſeeing *him*; and *therefore pardoned*, as *ſoon* as *ſaw* him. So the † *Thief* upon the *Croſs*, was very *late* ere he *repented*, and yet how *early* was he *abſolved*? how *ſhort* was his *Petition*? how *large* his *grant*? how *long* was it ere he *prayed*? and yet how *quickly* was he *imparadiſed*? But then it ought to be conſidered, that though his *Prayer* was *ſhort*, 'twas very *fervent*. And his *Repentance*, though *late*, was yet *ſincere*. We muſt therfore *diſtinguiſh* with very great *care*, (what with very great *care* ſo many men have *confounded*) be-

† verſe 18.

† verſe 21.

† Luke 23. 42, 43.

A Tranſition to

twixt his *lateneſs*, and his *ſincerity*. *This alone* being the thing, that we are *obliged* to *copy out* for our *Example*, and *Imitation*. For as *the lateneſs* of his *Repentance* doth ſhew it *poſſible*, for *true Repentance* to be *late*; ſo his having been a *Thief*, doth ſhew it *poſſible*, for a *Thief* to arrive at *true Repentance*. Which ſhould no more *incourage* any man to *defer* his *Repentance*, then it ſhould *incourage* him to be *a Thief*. For though it is *poſſible*, yet it is not ſo *likely*, that an *habitual Thief* ſhould be a *true Penitent*. And though it is alſo as *poſſible*, yet it is not ſo *likely*, that late *Repentance* ſhould be *ſincere*. Now 'tis the part of a *circumſpect* and *prudent Chriſtian*, to prefer the *likelihood* before the *bare poſſibility* of being *ſafe*. And to prefer the *certainty* before the *bare likelihood*. Hence S. *Peter* doth exhort us, that we uſe all *diligence*, *to make our calling and election* † *ſure*. Not *only poſſible*, *nor only probable*, *but* [βεβαίαν] *firme*, and *certain*.

† 2 Peter 1. 10.

Now to the end that a *matter* of *higheſt moment* may *abide* in our *thoughts* ſo much the *longer*, and have a *prevalent influx* upon the very *complexion* and *conſtitution* of our *ſouls*; we ſhall not only do well to *chew upon*, and to *digeſt* what we have taken in already, but ſhall

ſhall be very well *paid* for our *Time* and *Patience*, if we *fill our ſelves* with a *Paragraph* of what we have hitherto but *taſted*; I mean *the timelineſs* of our *Repentance*. For

§. 16. In that *great* and *important*, and *only buſineſs* of a *Chriſtian*, [the *working out* of our *ſalvation*, or the making of our *calling* and *election ſure*,] it is not ſufficient that we have the *reſolution* to *imploy* our time well, but we muſt have the *diſcretion* to *chuſe* it too. When our *Journey* is *long*, and our *Time* but *little*, we muſt not only *go apace*, but be very *early* in *ſetting out*. It is for *God alone* to *defer* things, who is himſelf *eternal*. Whereas *we* who do not *make*, but *receive occaſions*, muſt not ſtand to *deliberate* when the *time* for *action* is come upon us. And ſince the *ſame opportunity* is not at all in our power to be *twice* or *thrice offered*, it ſhould be the *policy* of a *Chriſtian* to take *hold* on the *firſt*. It is *ſome where* ſaid by Saint † *Gregory*, that *God hath promiſed forgiveneſs to all that do repent*, but *hath not granted to all the time to repent in*. Which if a great part of men did either *believe*, or *conſider*, me thinks they would not

The ſecond Proviſion that our Repentance be timely.

† *Deus pœnitentibus veniam promiſit, ſed omnibus pœnitendi tempus non conceſsit.* Gregor.

be ſo *witleſs* as to defer the *amendment* and *reformation* of their *lives* till certain *years* after their *death*; nor without being *aſſured* that they ſhall *live* till *fifty*, *lay aſide* this *duty* as more proper for *threeſcore*. As ſoon as *David* and S. *Peter* had their *memories awakened*, by *Nathans* † *Apologue*, and by the *crowing* of the *Cock*, they repented † *inſtantly*, and *for ever*. And doubtleſs they did *therefore* * *prevent the dawning of the morning*, becauſe they were not *aſſured* of the *afternoon*. If many actions *however vertuous* may be performed *unſeaſonably*, how extreamly *impertinent* muſt *vice* needs be at ſuch a *critical time*, when (for ought we know) we have but time enough *left* and *allotted* us for *repentance*? When (like that *juſt degree* of *heat* which *Philoſophers ſearch* after in proſecution of their *ſecret*) we muſt *abandon* it *for ever*, or *embrace* it *now*? I know that as *long* as we *live*, we ought to *hope* we may *repent*, becauſe as *long* as we *live*, we ought to *labour* its *execution*. But the *critical ſeaſon* which I ſpeak of is the *hour of death*. Which being *poſſible this very minute*, doth make *repentance impoſſible* the very *next*. This ſhould put us upon the *preſentneſs* of our *repentance*; becauſe if we *repent not* the *firſt moment poſsible*, it is *poſſible*

†† 2 Sam. 12.1,2,3,4, 13.
† Luke 22. 60, 61, 62.
* Pſal. 119. 147.

ſible (at leſt) to *die* the *ſecond*, and (upon that *ſuppoſition*) *impoſſible* to *repent*. Indeed if the *event* were but of *ſmall conſideration*, we might *adventure* (with more *excuſe*) to *rely* and *preſume* upon the very *poſſibility* of our *living* and *repenting another time*. But when the *event* is no *leſs*, then an *unſpeakable eternity* of *bliſs*, or *torment*; a *Heaven*, if we *do* repent, or a *Hell*, if we *do not*; how *unexcuſable* a *madneſs* muſt it needs be, to put *ſuch things* to a *venture*? Suppoſe it a *thouſand* to *one* that a man may *live* and *repent hereafter*, yet in *ſuch* a *caſe* as *this* is, what man *living* in his *wits* will *venture one* to a *thouſand*? What is the † *gain* of a *world* to the *loſs* of a *ſoul*? Is it not moſt for the intereſt of the *meerly natural* and *carnal* man, rather to ſuffer the *certainty* of *temporal pains*, then the very *poſſibility* of *pains eternal*? Is it not better in the *judgement* of the moſt *voluptuous*, to repent a *million* of *years* too *ſoon* (if that were *poſſible* to be *done*) then *half* a *moment* too *late* (which is ſo eaſie?) In all our *temporal concernments* for *the* † *things that are ſeen*, (ſuch as *ſelf-preſervation*, or *vaſt preferment*) we *catch occaſion* by the *forehead*; and from what *principles* of *Atheiſme* muſt it proceed, that we are *yawningly indifferent* in our *concernments eternal*? And

† Matth. 16. 26.

† 2 Cor. 4. 18.

are

are *content* that *opportunities* ſhould *fly beſides* us? As if the *offers* of *Heaven*, and of *eſcape* out of *Hell*, were the *only advantages* in the world which do not *deſerve* to be *regarded*? When I *inquire* into the *cauſes* of this *miſery* and *madneſs*, with a deſire to *remove* them as *far* as may be, (not only from *my ſelf*, but from as many as I am *bound* to *love as my* * *ſelf*,) I finde the greateſt *obſtacle* and *obſtruction* to the *ſpeedineſs* of *repentance* and *newneſs of life*, is mens ſaying to themſelves "[*they have a merciful God who hath elected* "*them abſolutely without condition, or reſpect,* "*and* (as *bad* as they are) *he will not ſuffer* "*them to die until the time of their repentance* "*is fully paſt. And repent they muſt before* "*they die by unavoidable neceſsity, becauſe e-* "*ternally elected both to the end and to the means*; | and ſo the *drunkard*, or the *Adulterer comparing* himſelf with *Lot* and *David*, goes *unconcernedly* into his *bed*, and *reſts ſecurely*, not *doubting* but to *awake*, and *ask forgiveneſs* in the *morning*. Whereas the man would rather *die*, then be a *drunkard*, or an *Adulterer*, or commit the *leaſt ſin* againſt the *light* of his *knowledge*, and *ſtrength of grace*, if he did but *believe*, and *conſider*, that his *wages* is *determin'd* in *conſideration* of his *works*; and that his *ſoul* † *this night*

* Matth. 19. 19.

† Luk. 12. 20

night may very *poſſibly* and *juſtly* be *taken from him*; and how *unlikely* it is, that he ſhould *really repent whilſt* he is *ſleeping*. If theſe *two things* were a *part* both of our *Creed*, and our *conſideration*, we would not *ſuffer our* † *eyes to ſleep*, *nor the temples of our heads to take any reſt*, whilſt the *greateſt intereſt* of our *ſouls* lies *unſecured*; which *nothing* can *ſecure* but *true repentance*; *without* which, (if we *die* whilſt we are *ſleeping*,) we are abſolutely *ſure* to *awake* in *Hell*. The *ſaying* of *Rabbi Eleazar*, (as 'tis *expounded* by *Buxtorph*) is very *uſeful* for this *occaſion*, to *excite* our *care*, and *beat* out *carnal ſecurity*. [† *It is every mans duty to repent one day before he dies.*] That is to ſay, becauſe we are not *acquainted* with the *day* of our *death*, we ſhould *always reckon* upon the * *morrow*; and very *effectually repent every day* of our *lives*. For when the *next day* to *come* is *ſuppoſed* to be our *laſt*, and *every day* that is *preſent* made a *day* of *preparation* to that which *follows*, the *whole Tenor* of our *lives* will be as *one continued act* of *true repentance*. And therefore let us *ſit down*, and thus *account* with *our-ſelves*.

† Pſal. 132. 4.

† *Buxtorph. Theſaur. in Hebræo Germ. lect.* p. 678. 681.

* Δὶ ἡμέραν ἑαυτὸν, πίνε, τὸν καθ' ἡμέραν βίον, λογίζε σὸν· τὰ δ' ἄλλα τῆς τύχης. Eu ip. in Alceſtide.

ſelves. That although it is poſſible we may *live* till we are *old*, and *repent* by ſuch a *miracle* as the *Thief* on the *croſs*, yet ſince the *paſſage* is not ſo *eaſie* from a *deſerved Gallows* to a *Paradiſe*, nor ſo *ordinary* a thing, for *true repentance* to interpoſe [*inter calicem & labra*] betwixt the *neck*, and the *halter*, we ſhould only *reſolve* upon the *penitence* of the *Thief*, but not *preſume* upon the *time*. We ſhould chooſe to *die*, but *not* to *live* like him, our *converſion* ſhould be as *perfect*, but not as *late*; becauſe we *cannot* be *ſure* that it *will* be as *miraculous*, and we have very great *reaſon* to fear it *will not*. For the *caſe* of that *Thief* is much more *extraordinary*, then any *other* mans *caſe before*, or *after*. Then let us *exhort* one *another*, as the *Author* to the *Hebrews* exhorts us *all*, to *hear* Gods *voice* whilſt it is *called* † *to day*. For as the *Jews* had *forty years* *juſt*, and the men of *Nineve* *juſt forty days*, allowed them by *God* for their *repentance*; ſo hath every one of *us* a *certaine time* *preſcribed*, [*an ultimum quod ſic*, as *Philoſophers* call it] an *utmoſt moment* of *life*, beyond which *moment* we cannot *paſs*. There is an † *acceptable time*, and * a *day* of *Salvation*, wherein if we *repent not*, we are *final impenitents*. Though *true repentance* can never be *too late*, yet it may be *too*

† Heb. 3. 13.

† Iſa. 49. 8.
* 2 Cor. 6. 2

late

late to be *true repentance*. And therefore we muſt *ſeek the Lord* † *whilſt he may be found*, and *call upon him whilſt he is neer*; leſt he *take us away* as he did * *Corah*, or *give us over* as he did † *Pharaoh*, or ſay to *us*, as he did to *Iſrael* (but *not* with that *reſervation*) that *becauſe he hath purged us and we have not been purged*, ‡ *we ſhall not be purged from our filthineſs any more*. Let us *imagine* within our ſelves, that the *ſword* of Gods *vengeance* is juſt now *hanging* over our *heads*, and only *held* from *falling* on us by a *ſlender threed*. Which if not *ſtrengthned this* minute, the *next* will *break*. Or if the ſword is not *now drawn up*, it will immediately *tumble down*. And let us imagine *God* himſelf, in this very *article* or *nick* of *time*, calling to us out of a *cloud*, [*why will ye die O houſe of Iſrael? I have no delight in the death of a ſinner; wherefore turn your ſelves and live ye.*] Let us hear *wiſdom* ſpeaking to us out of the *book* of *wiſdom* [* *ſeek not death in the error of your life, and pull not upon your ſelves deſtruction with the works of your hands.*] Let us hear *Chriſt ſpeaking* to us by his † *Ambaſſadour S. Paul*, who ſaith to his *Corinthians*, and in *them* to *us*, [*we pray you in Chriſts ſtead, be ye reconciled*

† Iſa. 55. 6. Pſa. 32. 6.

* Num. 16. 31, 32.

† Exod. 9. 14. Chap. 14. 9. 28.

‡ Ezek. 24. 13.

* Wiſd. 1. 12, 13.

† 2 Cor. 5. 20.

unto

unto God.] And ſure we will do extreamly *little* for *God* Almighty, if having done him the *injury*, we will not *accept* of a *reconcilement*. We will do *nothing* for him at *all*, if we will not *live* for his ſake, if for his ſake we will not be *happy*. If they that are *enemies* to the *croſs of Chriſt*, and do *not believe* a *reſurrection*, will not loſe any *part* of their *voluptuouſneſs*, nor defer a *ſenſuality* beyond to * *day*, becauſe they may poſſibly *die to morrow*; why ſhould not *we* be *more reſolute*, not to *defer* our *repentance* beyond *this inſtant*, becauſe we may poſſibly *die the next?* Then let not the *young* man defer it 'till he is *old*, nor the *old* man till he is *bedrid*, nor the *bedrid* till his *laſt gaſp*. It will be *probably* to little purpoſe, *then* to ſend for the *Divine*, when the *Phyſician* hath *given us over*. For having *held out* ſo very *long* againſt the *call* of Gods *grace*, and being daily more *hardened*, by how much the *longer* we have *held out*, we are not *likely* to *come* at *laſt* at that *call* we have already ſo *oft reſiſted*. Or if we *ſeem* to *come* to him upon the *terrifying approaches* of *death and Hell*, there is much to be *feared*, that ſuch a *late coming* is not *ſincere*, ſuch as includes a *renovation* of *minde* and *life*, which yet is required to *true repentance*, and which *alone* can make our *coming* to be *available*. I hope I cannot be ſo miſtaken in any thing.

* 1 Cor. 15. 23.
* Wiſ. 2, 9.

thing that I have ſaid, as that the *melancholy* man ſhould be in any *danger* to be *ſwallowed up* of *deſpair* upon *a timorous ſuppoſition* that his *ſeaſon* is *paſs't*; for I had ſhewed long *before*, that ſo long as we *live*, a *dore of hope is opened* to us by the *divine forbearance* and *longanimity*; which is *always calling* us to *come*, and (when we *come* in *ſincerity*,) *always ready* to *receive* us. But this doth not give us the *leaſt incouragement* to *defer* our *repentance* one *jot* the *longer*. For ſince our *life* is in our *breath*, and our *breath* in our * *noſtrils*, (which being † *taken* away we *die*, and *turn again* into our *duſt*,) and that we have not *grace* at our *diſpoſal*; this *very day* is not *too ſoon*, becauſe *the* * *morrow* may be *too late*. Though we cannot but be ſo *weak*, as to be matter of Gods *pity*, yet let us not be ſo *wilful*, as to be the *objects* of his *indignation*; not ſo *reſolvedly wilful*, as to be *ſtubble* for his *fury*; for *our God is a* † *conſuming fire*. But let us *repent* whilſt we have the *grace*, and let us *preſently* repent whilſt we have the *time*. Let us *begin* this *Repentance* with an *ingenuous* * *confeſſion* of *all* our *ſins*, attended with † *hatred*, as well

* Iſa. 2. 22.
† Pſal. 104. 29.

* εἴ τις δύο ἢ ᾧ πλείους τὴς ἡμέρας λογίζεται, μέταιός ὄστιν. ὃ γὰ ἐσ' ἡς' ἄυξειον, πεὶν εὖ πάθη τὴς τλῶ' παρῆσαν ἡμέραν. Sophocl. in Trachiniis.
† Heb. 12. 29.
* Jam. 5. 16. 1 Joh. 1. 9.
† Luk. 19. 8.

as

as † *ſorrow*; paſs we on yet *farther* to a *compleat* † *ſatisfaction* of *every man* whom we have *injured*; * *breaking off our ſins by righteouſneſs*, and *our iniquities by ſhewing mercy to the poor*, paſs we *forward* to an *impartial* and *univerſal Reformation* of all our *lives*. And let us not *ſtay there* neither, but let us *pray* to *endeavour*, and *endeavour* whilſt we *pray*, that we may † *grow* from *ſtrength* to *ſtrength*, from *vertue* to *vertue*, from *grace* to *grace*, from one *degree* of grace unto *another*. And let us never *leave growing*, *until we come unto a* † *perfect man*, *unto the meaſure of the ſtature of the fulneſs of Chriſt*.

†† 2 Cor. 7. 11.

*Dan. 4. 27.

† 2 Peter 3. 18.

†Eph. 4. 13.

*2 Peter 3. 18. * *To him be Glory both now, and for ever.*

The End.

The Coat of Arms for the County of *Wilts*.



THE
Grand Characteriſtick
WHEREBY
A CHRISTIAN
Is to be known.

Delivered in a SERMON at S. *Paul*'s, before the Gentlemen of *Wilts. Nov.* 10. 1658.

By THOMAS PIERCE, Rector of *Brington*.

Philo Judæus περὶ Δικάϛε p. 557.
Παραπλήσιον ἐδὲν ἄνθρωποι θεῷ δρῶσι, ἢ χαριζόμενοι.

LONDON,
Printed for *R. Royſton*, at the Angel in *Ivie lane*. 1659.

To all my very much Honoured Friends and Countrymen, The reſpective Natives of the County of WILTS.

My Dear Countrymen,



Here preſent you with a *Diſcourſe*, which by a threefold Title you may properly call *Yours*. There having been nothing but *your Intreaty*, (which with *me* ſhall ever obtain the force of a *Command*) in a juſt conformity to which, it was both *penn'd*, and *preached*, and is now committed to the *Preſs* too. Next to the reverence which I bear to the *work it ſelf*, (I mean, *The* * *labour of Love*, and the † beatifick office of *making peace*,) which cannot chuſe but carry with it its own *Reward*, I was chiefly incouraged to the enterpriſe in which you were pleaſed to engage me, by your being ſo much at *unity* amongſt *your ſelves*, and ſo Religiouſly *intent* on the good of *others*. For in how *many* things ſoever there may

* 1 Theſ. 1. 3.

† Mat. 5. 9. μακάριοι οἱ εἰρηνοποιοί.

may be a * *seemingness* of *Religion*, I am sure its † *Purity* consists in these *two*; *The Relief of the needy in their afflictions*, and *the keeping of ones self unspotted from the world*. For the taking of *both* into *possession*, I think I cannot direct to a better course, (either for *brevity*, or *clearness*,) then that we *measure* and *deal out* our Love to *others*, by that natural *proportion* we commonly bear unto *our selves*. This being the *scope* of that * *Royal Law*, to which as many as are *Christians* must needs be *subject*. I say they *must*, so much the rather, because † *whatsoever a man soweth, that shall he reap*. And *with what measure we* * *mete, it shall be measured to us again*. As tis the *mercy* of good men, which is said to † *triumph over Gods Judgement*, so there is *judgement* * *without mercy* for them that *shew little or none*.

This I desire may be considered by a peculiar sort of professors, who *hate* and *persecute* their *Neighbours* under colour of *Devotion* and *zeal* to *God*. As if it were not sufficient, simply to *break* Gods *Commandements*, unless they be *broken against* each

* εἰ τις δοκεῖ θρῆσκος εἶναι, &c. Jam. 1.26.

† θρησκεία καθαρὰ καὶ ἀμίαντος, Jam. 1.27.

* νόμος βασιλικὸς. Jam. 2 8.

† Gal. 6, 7. Hos. 10.12.

* Mat. 7.2.

† κατακαυχᾶται κρίσεως. Jam. 2. 13.

* *Ibid.* and Matth. 6. 14, 15.

each other. For if the *ſame God* that ſaith, [*Thou ſhalt not worſhip a graven Image*] doth alſo ſay in the ſame inſtant, *Thou ſhalt love thy Neighbour as thy ſelf,*] Then ſure to *perſecute a Neighbour,* in pretence of *affection* and *love* to *God*, is to take up the *ſecond Table* in anger, and to *daſh* it in *pieces* againſt the *firſt*. And what is that (in effect,) but to make the *Law* its own *Tranſgreſſor?* Such men are told by an Apoſtle, *That they* * *deceive their own hearts,* and *feed* themſelves with ſuch *hopes* as will but *nouriſh* them to *deſtruction,* whileſt they imagine that † *ſuch Religion* will ever ſtand them in any ſtead. And to ſhew them the *thickneſs* of that *Fallacy*, which (by the *Sophiſtry* of the *Fleſh*) they are made to *impoſe* upon *themſelves*, was not the leaſt of thoſe ends, at which I levell'd my Meditations. For no ſooner was I *invited* to entertain my dear Countrymen, with the *firſt* and chiefeſt *Courſe* in a *Feaſt of Love*, but ſtraight I reflected upon the *Character* which Chriſt had given to his Diſciples, juſt in the *Cloſe* of his *Farewell* * *Supper,* (which was indeed a † *Love-Feaſt*) by which they might certainly be *known* to be truly *His*. I knew the *Character* of a

* ἀπατῶν καρδίαν, Jam. 1. 26.
† μάταιος θρησκεία. Ibid.

* John 13. 1, 2.
† Verſe 4, 5, 14, 15.

Chriſtian was to be ſought moſt fitly from *Chriſt Himſelf*; And that *Love* was that *Character*, which Chriſt had left upon *Record*. Not *ſuch* a *Love* of one another, as was the * *Ravenous Love* of the *Scribes* and *Phariſees*, wherewith they *lov'd* the *Widows Houſes*, ſo far forth as to *devour* them, and † *eat* them *up*. Nor ſuch a † *cruel* kind of *Love*, as was that of the * *Canibals* in *Herodotus*, who glutted themſelves with the fleſh of *men*, becauſe they *lov'd* it as well as *Ven'ſon*. For when profeſſors are tranſported with ſuch an *unnatural* kind of *Love*, as gives them an *Appetite* to † *bite and devour each other*, (as the Apoſtle ſpeaks to the *Epheſians*) or to *eat up Gods people as if they would eat Bread*, (as the * Royal Prophet thought fit to phraſe it,) It hath a tendency to nothing, but *mutual Ruine*.

* τὸ ἔσωθεν γέμει ἁρπαγῆς. Luk. 11. 39.

† καταθίετε τὰς οἰκίας τῶν χήρων. Luk. 23.14. † Prov. 12. 10.

* νόμοισι δ' Ισσηδόνες τοῖς δὲ λέγεται χρᾶσθαι Herodot. in Melpom. cap 26. pag. 233. Confer ejuſdem lib. 1. c. 73. pag. 30. & c. 119. pag. 51.

† ἀλλήλους δάκνετε καὶ κατεσθίετε, Eph. 5. 15. * Pſal. 53. 5.

Whereas the *Note* of *diſtinction*, whereby to know a ſincere and a ſolid *Chriſtian*, is ſuch a *Divine* kinde of *Love* as tends to unity and peace,

peace, and ſo (by a conſequence unavoidable) to *mutual ſafety and preſervation.* If we are † *rooted and grounded* in ſuch *a Love to one another*, as was the *Love* of *Chriſt* unto us *all*, we ſhall be *known* by the * *fruit* we *bear*, to have been † *grafted* into *Him*, who is indeed *the* * *true Vine.* We ſhall not only do to *no man*, what we would that *no man* ſhould do to *us*, (which was the *motto* a *Heathen Prince* would needs have *carved* in *all* his *Plate*) But † what we wiſh that *All men* would do to *us*, we ſhall earneſtly endeavour to do to *all men.* We ſhall *love* them for *Gods* ſake, whom, for their *own* ſakes, we *cannot* love. If we are meerly *weak Brethren*, we ſhall manifeſt (by our meekneſs) that we are not *wilful.* And if *ſtrong*, *we ſhall* * *bear the Infirmities of the weak.* We ſhall *walk in* † *wiſdom towards them that are without*, (I mean the enemies of Chriſt, both *Jews* and *Gentiles.*) That we may neither be in danger of being corrupted by their *ſecular and ſenſuall baits*, nor heighten

† ἐῤῥιζωμένοι ἐν ἀγάπῃ. Eph. 3.17.
* Matth. 7. 16, 17.
† Rom. 11. 19.
* Joh. 15. 1.
† *Quod tibi non vis fieri, alteri ne feceris.*
† πάντα ὅσα ἂν θέλητε. Matth. 7. 12. Luke 6. 43.
* Rom. 15. 1.
† ἐν σοφίᾳ περιπατεῖτε. Coloſ. 4, 5.

their *prejudice* to the *Goſpel*, by any matter of *ſcandall* in our *Converſe*.

I ſhall never forget what I was told (about eight years ago) by a * learned Jew, That *Godlineſs* and *Honeſty*, or the *Love of God and the love of men* are a kind of *Twin-Siſters*, which every Creature is to *eſpouſe*, who is not ſo *wedded to the world*, as to admit of a * *Divorce* from the *Cœleſtial* † *Bridegroom*. It was never allow'd unto the *Jews*, to * *abhor an Edomite*, or an *Ægyptian*; or to reckon any man as an *Enemy*, (although he were † *ſcaling* the *City Walls*) until he had abſolutely refuſed their ſolemn *offers* of *Reconcilement*. And I do now the rather take this occaſion to recount the things which I have learnt, both as an *Inſtructer* of the *Ignorant*, and as an humble * *Remembrancer* to men of *more knowledge*, (not only to *You* of mine *own Country*, to whom I make this *Dedication*, but to as many as ſhall not diſdain to read me, let their *Place* and their *Principles* be what they will,) if peradventure *by any means*, *I may*

* Philo περὶ φιλανθρωπίας. p 539 φιλανθρωπία τῆς εὐσεβέας συγγενής τις καὶ ἀδελφὴ, καὶ δίδυμος ὄντως ὅτι.

* Iſa. 50.1.

† Luke 5.34,35.

* Deut. 23. 7.

† Philo περὶ φιλανθρωπίας. p.548.

* 2 Pet. 1.12.

* *provok*

provoke to Emulation, them that are mine own Fleſh, (as the Apoſtle ſpake in another caſe, which yet was of kin to the caſe in hand,) and become inſtrumental to † *ſave ſome of them.* *Rom. 11. 14.

† ἵνα σώσω τινὰς, &c. Ibid.

Σώσει ψυχὴν ἐκ θανάτου. Jam. 5. 20.

If in any thing I have ſpoken, I ſeem to have ſpoken ſomewhat *Auſterely*, I here declare my ſelf *free* from all *particular Reflections*, upon any mans *perſon*, alive or dead. My Propoſitions are *univerſal* as well as *true*; and my ſeverities to *ſin* lie all in *common*. As many as find themſelves *guilty* may make *particular Application* of my *Reproofs*, ſo as they have it in their Remembrance, that I have made *none at all*.

I have one thing to beg (as from all my Readers in general, ſo) in particular from *you, Sirs*, for whoſe particular ſatisfaction my work is done; even that you *will labour* to be the *better* for all that is offer'd to your acceptance. *That,* * *when the Lord Jeſus ſhall be revealed from Heaven, with his mighty Angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Goſpel of Jeſus Chriſt*, you may be

* 2 Theſ. 1. 7, 8.

† Wiſd. 5. 1.

able *to* † *ſtand* and to appear *with great boldneſs*; as *wearing* his *Livery*, which is *Love*, and as *owned* thereby to be *his Diſciples*. To the ſure protection of whoſe *Providence*, and to the wiſe direction of whoſe *Grace*, you all are *heartily* commended (without any Ceremony or Complement) by

Your affectionate Countryman in all the ſervices of Love and Friendſhip,

THO. PIERCE.

The

The *Grand Characteriſtick*, whereby a Chriſtian is to be known.

Delivered in a SERMON at S. *Paul's* before the Gentlemen of *Wilts. Nov.* 10. 1658.

JOHN 13. 35.

By this ſhall all men know that ye are my Diſciples, if ye have love one to another.

AS the Text is part of our Saviours *laſt words*, his Farewell *Sermon* to his Diſciples; ſo I may ſay it is a part of his *laſt Will and Teſtament*; and ſhews the worth of that *Legacy*, which he was pleas'd to *bequeath* them at his departure. The ever bleſſed * *Teſtator* (as the Author to the *Hebrews* doth fitly call him) being now to take his *laſt leave*, and having prepar'd them with an aſſurance

* Heb. 9. 16.

that the *time* of his leaving them was at hand, (that ſo they might *ponder* what he was ſpeaking, and *lay it up* as the ſpeech of a * *Dying man,*) And being *reſolv'd* not to leave them without ſome Legacy, ſome ſpecial Token of his *Solicitude*, both for their preſent Fortification, and future Bliſs,

* John 13. 33.

† *Peace* (ſaith he) *I leave with you, my peace I give unto you, not as the World giveth*, a few *good words* in civility, or at the moſt, a *kinde wiſh*; And therefore *let not your heart be troubled* at the ſudden departure of my perſon; for as a ſupplement of that, *I leave you my* cordiall and ſolid *Peace*.

† Chap. 14. verſe 27.

But knowing well, that *His peace* could never quietly reſt with them, in caſe of War and Diviſion amongſt themſelves, and being not able to indear them with a greater expreſſion of *His* love, then by obliging them ſtrictly to the conſtant loving of *one another*, He therefore bequeathed this * *Royall Precept* (as a previous *part* of their *Patrimony*, whereby to fit them for all the *reſt*,) That their reciprocall kindneſs ſhould be like *His*, that they ſhould all be ſo affected, as they had *Him for an* † *Example*, that

* Jam. 2, 8.

† Joh. 13. 15.

juſt

just as *He* had been to *All*, they should be *All* to *one another*; for such are the words of the *will*, in the verse immediately before my Text,

ἐντολὴν καινὴν, &c. *A new Commandement I give unto you, that ye love one another, even as I have loved you.*

But then to gain their *Acceptance* of his *Bequeast*, and their Religious *Execution* of what he commanded them to observe, He shew'd them the *value* of such a *Legacy*, as did obligingly *tye* them to such a *Love*.

ἐν τούτῳ πάντες, &c. *By this shall all men know that ye are my Disciples, if ye love one another.*

In which words of our Saviour, there are two things *supposed*, and a third is *taught*.

First of all it is suppos'd, that All to whom the words are spoken, either *are*, or *ought* to be, Christs Disciples. And that not only in *profession*, but in *singleness* of heart; not only *verbally*, and by *name*, but very *really* such. This is easily collected from three words in the Text, ἐμοὶ μαθηταὶ ἔσε, *Ye are my Disciples.*

In the second place it is suppos'd, that such as are *really* Christs Disciples, (not in shew, but in substance, not in hypocrisie, but in *deed*) ought to endeavour to make *it*

known to all THE WORLD, that they are *ſuch*. Their *light muſt ſhine before men*, by their *Procope* and *Growth* in the SCHOOL of Chriſt. This is apparent from two words more, πάντες γνώσονται, *All men ſhall know it*. And were it not ſo in good earneſt, their Maſter would never have directed them (as here he doth) to the infallible means of its attainment. For

Mark attentively in the third place, the moſt important *Leſſon* which here is *taught*, (and which is *now* of all Leſſons the moſt worth learning, eſpecially if we reflect on the *Original Occaſion* of this *ſolemnity*,) by what certain Κριτήριον, or *way of proof*, ye may make men *know* ye are Chriſts Diſciples. This is deliver'd in the firſt and the laſt words of the Text, ἐν τούτῳ γνώσονται, they ſhall know it *even by this*, ἐὰν ἀγάπην ἔχητε, *If ye bear love to one another*.

From theſe three parts there are juſt as many Propoſitions, into which the Text is very naturally diſſolv'd.

The firſt is this, That all who are *Auditors* of Chriſt or all to whom he is *revealed*, do ſtand obliged by that means, to be very *really his Diſciples*.

The ſecond this, That their Diſcipleſhip, if it

it be real, will alſo be *eminent* and *exemplary*, ſo far forth as to be *known*, and taken notice of by *All*.

The third is this, That the ſureſt *Teſtimony* and *proof* of ſincere Diſcipleſhip under Chriſt, and the principal *Inſtance* or *effect* wherein its eminence doth conſiſt, and that which by Chriſt is here pronounced as an *unerrable mark* or *Criterion* of it, is this Divine Qualification of *mutual Love*.

And this indeed is the propoſition, upon which I have faſtned my Meditations, becauſe it is that which ſuites beſt with the principal end of our preſent meeting, and that wherein is ſwallowed up the *prime Importance* of the Text. Not only the prime, but the whole *rational* Importance. And I verily think you will ſay as much, if you duly compare the Propoſition, with the *fourfold Emphaſis* which is to be put upon the words.

For firſt our Saviour doth not ſay, Men ſhall *gueſs* or *conjecture* that ye are mine, but γνώσονται, they ſhall *know* it. Nor ſecondly doth he ſay, Your Diſcipleſhip ſhall be known as a ſpecial *Secret* to very *few*, but as the Sun in his *Meridian*, πάντες γνώσονται, *All men* ſhall know it. Nor thirdly doth he ſay, All men ſhall know that ye *ſeem* to be by a Diſguiſe, but ὅτι μαθηταὶ ἔστε, that ye

are my Diſciples without a fiction. Laſt of all, he doth not ſay, Your Diſcipleſhip ſhall be known by ſuch deceiveable tokens, as your Aſſembling your ſelves in the *Houſe of Prayer*, your crying out * *Lord Lord*, your *doing* † *wonders in my name*, your being *Orthodox* in Judgement, and jumping together in *Opinions*; but by *This* it ſhall be known, as by a *Token which never fails*, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις, *If ye have Love for one another.*

* Matth. 7.22,23.
† *Chryſoſtom Hom.* 71. in Joh.

I muſt therefore begin with *That* Propoſition, which is laſt in *Order*, but firſt in *Dignity*. And which being as the *Heart* of the whole *Body* of *Chriſtianity*, deſerves to be (like the *Heart* in the *body of man*) *Ariſtot.* τὸ ἔσχατον καὶ πρῶτον, The firſt thing that *lives*, and the laſt that *dies* in our conſideration. For can there be any thing in the world of greater conſequence then this, which gives us a token whereby to *know* we have an *Intereſt in Chriſt*? and ſuch a *ſure* token too, as cannot poſſibly *deceive* us? yet even ſuch is that *Love*, with which I am now to *entertain* you, and which if you take into your *hearts*, as well as into your outward *ears*, will (I doubt not) carry with it that *peace of Conſcience*, which is to all that feed on it, a *continual* * *Feaſt*.

* Prov. 15. 15.

But

But becauſe there is hardly any word that is more equivocal than *this*, I muſt needs Anticipate an objection, by ſhewing *what love* it is which our Saviour meant, when he appointed it for the *meaſure*, by which his *Scholars* are to be *ſcann'd*.

And to ſhew you the better what it *is*, I muſt firſt ſhew you what it is *not*. For all ſorts of men pretend to *Love*; not only *Chriſtians*, but the *profeſſed Enemies* of Chriſt; and as well the *nominal*, as *real* Chriſtians. Nay in one kind, or other, they all have *Love* in their *poſſeſſion*; and many times the *Worſt* men in the *greateſt* meaſure. For *greater Love then this* (our * Saviour tells us) *there is none, that a man lay down his life for his friend*. And plentiful *ſtore* of *this Love* we commonly finde (in our reading) amongſt the the *Heathen*. Their great † *Philoſophers* did preſcribe it, and not a few of their people obey'd the Precept.

* John 15. 13.

† Ἀληθὲς ὃ τὸ περὶ τὴν σπουδαίαν καὶ τὸ τῶν φίλων ἕνεκα πολλὰ πράττειν καὶ τῆς πατρίδος καὶ ἂν δέῃ ὑπραποθνήσκειν. *Ariſt. Eth. l. 9. c. 8. p. 887.*

To ſave a *Friend* ready to *periſh*, we find *Epiſthenes* (in *Xenophon*) † ready to *lay down his life*. And ſuch was the love of *Artapates* to

† *Xenoph. in exp. Cyri. l. 7. p. 319.*

Cyrus

Cyrus Junior, that he perfectly † hated his *own* life, as ſoon as *Cyrus* had loſt *His*. (Nor * *would Lucius Petronius* out-live his friend. † *Pomponius* and *Laterius* died a couple of Martyrs for *Caius Gracchus*. And *Titus* * *Volumnius* follow'd *Lucullus* into his grave. † *Terentius* preferr'd the life of *Brutus* by many degrees before his *own*. And * *Valerius* tells us of divers ſervants, who to preſerve their *maſters*, deſtroy'd *themſelves*. 'Twere eaſie to name as many † *more*, as would make you *weary* to hear them nam'd. Nor do I ſpeak onely of *Couples*, but of whole *Societies* and *Sects*; whoſe aſtoniſhing Love to one another hath rais'd them Monuments in *ſtory*, which will endure as long as the Sun and Moon. Such as the * *Cimbri* and *Celtiberians* in *Valerius Maximus*; The † friends of *Cyrus in Xenophon*; The * *Athenians* in *Thucydides*; The † *Me-*

† Idem ib. l. 1. p. 209.
* Val. Max. l. 4. c. 7. p. 128.
† Id. ib. p. 127.
* Id. ib.
† Ib. p. 129.
* Lib. 7. c. 8.
† Ex Polyb. l. 10. p. 582. Tacit. Hiſt. l. 4. p. 491. Diodor. Sic. l. 17. p. 518. Q. Curt. l. 10. 316. Val. Max. l. 9. c. 9 p. 283. Ariſtot. eth. l. 9. c. 11. p. 912. Homer. Il. l. 13 p. 250. & l. 6 p. 109. Odyſs. λ. p. 44.

* Val. Mal. l. 2. c. 6. p. 50. † Xen. exp. Cy. l. 1 p. 212. * Thucyd. l. 2. p. 124, 125. † Polyb. l. 2. p. 147.

galopolitans

galopolitans in *Polybius*; The men of † *Saguntum* and *Petellia*; The many * *Societies* reckon'd up by *Alexander ab Alexandro*, who had *all things in common* of every kind, and as well their *sufferings*, as their *injoyments*. Insomuch that if *one* did lose a *limb* by any accident, all the rest were to cut off *theirs*; that in every Circumstance of Adversity, they might all be *equal* and *alike*.

† Val. Max. l. 6. c. 6. Liv. l. 21. c. 4. l. 23. c. 20.

* Solduni apud Aquitanos. Societas Hunorum. Sodales Antonini. Tauri apud Scythas. Fratres Arvales.

Συναποθνήσκοντες, Apud Ægyptios. Alex. ab Alex. Dier. Genial. l. 1. c. 26. p. 74, 75.

Thus there were multitudes of men who lov'd each other *unto* the *Death*; And some *beyond it*, as far as * *Hell*. Yet very far were those *Pagans* from being known by *such love*, to have been either the Disciples of *Christ*, or *Moses*. 'Twas little better than the *love* of *King Porus* his *Elephant*, and other *generous beasts*, which have expos'd their *own* lives to save their *Riders*. There is a † *natural kindness* and

* Diodor. Sic. l. 4. p. 266. Talis etiam Roboaldus, occidentalis Frisiæ Rex ultimus, à Carolo magno profligatus.

† Homer. Odyss. ϱ. p. 251. 256. κύων ἀπομόρξατο δάκρυ. Id. Iliad ϱ p. 322. ἵπποι δ' Αἰακίδαο κλαῖον. Vid. Plin. l. 8 c. 42. Solin. c. 47 Virg. l. 11. *Tranquillum in vitâ Cæsaris*. Ælian. de Animal. l. 10. c. 17.

Generosity,

Generoſity, which is common to *men* with the *meaneſt Creatures*; and ſo hath nothing of *affinity* with what is intended in the *Text*.

Nay if we reflect upon *our ſelves*, upon whom the *name of Chriſt is call'd*, we muſt not imagine we have attain'd unto that excellent Love which is *here* requir'd becauſe we finde (upon inquiry) that we are *loving* to our *friends*; or becauſe we have our † *ſolemn meetings*; or ſtand * faſt to one another as *drivers on* of a deſign. For as there are many *ſorts* of *Love* which are not *rational* and *pure*, as not proceeding from a right principle; ſo there are many things too which are but the *Counterfeits of love*, and yet are call'd by that *Name*, becauſe they look extremely *like it*. The *Devils* themſelves have their *combination*, they are ſtill at † *agreement* among themſelves, ſo as *Satan is never divided againſt Satan*; but 'tis from a principle of *Policy*, and not of *Love*. Even *Rebels* and *Schiſmaticks* (the greateſt enemies of Church and ſtate) are wont to * *hold altogether* and *keep themſelves cloſe*; but from a principle of *Faction*, and not of *Love*. We read

† Iſa. 1. 13.

* Sariaſter adverſus patrem cruenta conſpiratione fœdus fecit. *Val. Max.* l. 9. c. 11. p. 287.

† Luke 11. 18.

* Pſal. 56. 6.

read of † *Pilate*, and *Herod*, that they were solemnly *made friends*; but from a principle of *Hatred* to an innocent *Christ*, not of *love* to *one another*. The world is full of such Merchants, as keep *a good correspondence*, and are *punctual Dealers* with one another; but from a principle of *Traffick*, and not of true *Love*. The friends of *Ceres* and *Bacchus*, have their times of *Feasting* and *Good-fellowship*, their times of injoying the *Creature-Comforts*; but from a principle of *loosenss*, and not of *Love*. Many love the *merry meeting*, but not the *men* whom they meet. Or if they are *lovers* of the *men*, 'tis far from being * *thank worthy*. For even the *Publicans* and *Sinners do love those that love them*; but from a principle of *Nature*, and not of *Grace*. It being a meer *self-love*, which makes them *so* to love *others*. Nay farther yet, A man may do the very things which are the principal *offices* and *works of Love*, for which (not his *Love*, but) onely his *vanity* is to be thankt. He may bestow his whole substance to *feed the poor*, and yet may perish for *want* of *Love*. He may dare to die a pretended Martyr, *by giving*

† Luke 23. 12.

☜

Vide Philonem περὶ τῶν θεραπευτῶν. P. 693.

* Luk. 6. 33 Matth. 5. 46.

ving his body to be burnt, And yet he may be *frozen* for want of *Love*. So I collect from the Apoſtle, 1 *Cor.* 13. 3.

It concerns us therefore to know, what love this *is*, (having ſeen what it is *not*,) by which a man may be known to be *Chriſts Diſciple*. And the ſhorteſt way to know this, is to reflect a while on the *Love* of *Chriſt*. For ſuch as was *his* Love to *us*, *ſuch* muſt *ours* be to *Him*, and to *one another*. We have his own word for it in the verſe immediatly before my Text, and *chap.* 15. *verſ.* 10, 12. *If ye keep my Commandments, ye ſhall abide in my love.* (*verſ.* 10.) *And this is my Commandment, that ye love one another, even as I have loved you.* (*verſ.* 12.)

Now we know the Love of Chriſt was both *extenſively*, and *intenſively*, great; and propoſed (in both reſpects) not more to our *wonder*, than *imitation*.

Firſt it was ſo *extenſively* Great, as that it reached to *All* in general, (1 *Tim.* 4. 10.) *to every man* in particular, (*Heb.* 2. 9.) not to a *world of men* only, as that may ſignifie a *part*, but to all the *whole world* without exception, (1 *John* 2. 2.) without exception of the *ungodly*, (*Rom.* 5. 6.) without exception of *enemies*, (*Rom.* 5. 10.) without exception of them that *periſh*, (2 *Pet.* 2. 1.)

And ſo *intenſively* great was the *Love* of *Chriſt*,

Chriſt, that it made him empty himſelf of glory, and become of * *no reputation*; † it made him a *man of ſorrows*, and *acquainted with grief*; indeed an *intimate* acquaintance of the moſt *heart-breaking* grief, that ever was ſuffer'd on *this ſide* Hell. It put him upon the vaſſalage of * *waſhing* and *wiping* his *ſervants feet*; It made him † *obedient unto the death*, and to *ſeek* the lives of his *Enemies*, whilſt his enemies *ſought his*; He in order to their *ſafety*, as they in order to his *Ruine*. It made him *once* our Prieſt after the *order* of *Aaron*, and our Prieſt *for ever* after the *order* of *Melchiſedeck*. For *us* he deſcended into *Hell*; for *us* he aſcended into *Heaven*; for *us* he *maketh interceſſion at the right hand of God*, Rom. 8. 34.

* Phil. 2. 7.
† Iſa. 53. 3.
* Joh. 13. 5.
† Phil. 2. 8.

Thus Chriſt, as our *Maſter*, hath ſet us a *Copy* of *His Love*, to the end that we, as his *Diſciples*, might do our utmoſt to *take it out*. Our Love muſt be ſo *extenſive*, that it muſt reach even to *All*; not only to all our fellow-*Diſciples*, but to all men living upon the Earth; it muſt reach unto our *Enemies*, and of them to all *ſorts* too; not onely to thoſe *without* the pale of the Church, (who do us little or no hurt) even *Jews*, *Turks*, *Infidels*,

fidels and *Hereticks*, for whom we pray *once a year* in our Engliſh Liturgy; But to our crueller Enemies *within* the Church, our particular *Perſecutors* and *Slanderers*, for whom we pray in our Liturgy *three times a week*.

Matth. 5. 43. Indeed the Hypocrites of the *Synagogue* did conſtrain the word *Neighbour* to ſignifie nothing but a *Friend*; eſteeming it *Godlineſs*, and *Zeal*, to hate an *Enemy*. And ſome there are even in Chriſtendom, who feigning God from all Eternity to have *hated* more then he *loved*, think they acquit themſelves fairly (and look upon it in themſelves as a *God-like property*) if they are much *leſs* inclinable to *love* then *Hatred*. They know they need not love *more*, then the Saviour of the world was pleas'd to *die* for; And eaſily taking it for granted, that he died only for *ſome*, they think they need not exhibit their love to *all*.

Such men muſt be taught, that even our *enemies* are to be treated as *one ſort* of friends, and that the Scripture-word *Neighbour* extend's to *both*; 'twas ſo extended even by * *Moſes*; and ſo by † *Solomon*, if by *Moſes* & *Solomon*, much more by *Chriſt*; who

* Exod. 23. 4, 5. Levit. 19. 17, 18. Deut. 23. 7. † Prov. 25. 21, 22. *Vide Philonem περὶ φιλανθρ.* p. 550, 551.

ha-

having first commanded us to *love our Enemies, to bless them that curse us, to oblige them that hate us, and to pray for them that are spiteful to us*, give's us his *reason* in these words, because * *God also is kind to the unthankful and to the evil.* Which is as much as to say, that in the extension of our kindness, we must be *imitators* of *God.* For so he tells us in the very next words, † *be ye merciful as your Father in Heaven is merciful.* And when a Jew askt the Question, * *Who is my Neighbour?* Our Saviour answer'd him by a Parable of a *Jew and a Samaritan*, not of a *Jew* and a *Jew.* Whereby we are given to understand, that *all* are our *Neighbours* who stand in *Need.* Let that need be what it will, A need of our *Pardon*, or of our *Purse*, we must not only *forgive* them in case they reduce us to *want of Bread*, but we must *give* them our † *Bread* too, in case they *want it.* We must *pray* for them, and *pity* them, and indeavour to *melt* them to reconcilement; we must do them all the good offices within our power excepting such as are apt to *hurt* them; we must shew them such favours as may help to raise them *out* of the

* Luke 6. 35. Μιτεῖ μὲν ἀδένα ἀνθρώπων ὁ θεός. Hieroc. ἐς τὰ Πυθαγ. ἔπη. p. 70.

† verse 36.

* Luke 10. 20.

† Rom. 12. 20.

Pit,

Pit, not such as may sink them the faster *in*; we must not be so rudely civil, so discourteously complaisant, as to * *suffer their sins to be upon them* without disturbance, but must rather *oblige* them with our † *rebukes*; lest for want of such favors they go down *quietly to destruction*. For so run's the precept, *Thou shalt not hate thy brother in thy heart*, (on the contrary) *thou shalt in any wise rebuke thy brother, and shalt not suffer Sin upon him*. Although a man be so scandalous as to be *shut out of our* * *company*, by the direction of the Apostle, yet the same Apostle tells us, we must not *count him as an Enemy, but admonish him as a brother*, 2 Thes. 3. 15.

* Levit. 19. 17.
† Ibid.
* 2 Thes. 3. 14.

And from hence we are to argue *à minori ad majus*. For if our Love must thus extend to *Enemies*, how much *more* to such as are *friends?* friends to our *persons*, and to our *God* too? The love of *Christ* had *degrees*, and so must *ours*. As the Apostle tells us concerning *Christ*, *he is the Saviour of all*, but *especially of them that believe*, (1 *Tim.* 4. 10.) so the same Apostle doth also tell us of *our selves*, *we must do good unto All men, but especially to them who are of the household of faith*, (*Gal* 6. 10.) And even of those that are *faithful*, a primary care is to

to be taken for them that are of our † *own Country.* It was not *onely* for *Gods* ſake that *David* was kind unto *Jeruſalem*, but for his *Brethren and Companions* ſake he *prayed* to God for her, and did his utmoſt *to do her good*, (Pſal. 122 8.) Our Saviour being himſelf an *Iſraelite*, did * prefer the *loſt ſheep of the Houſe Iſrael.* How *kind* was *Moſes* to *His Countrymen*, when he became for *their ſakes* extremely *cruel* unto *Himſelf? Lord* (ſaith he) *if thou wilt, forgive their Sin; and if not, blot me I pray thee out of the book which thou haſt written*, Exod. 32. 32. As if *ſalvation* it ſelf could hardly *pleaſe* him, unleſs his *Countrymen* might have it, as well as *He.* Nor was the paſſion of S. *Paul* inferiour to it; who for the love he bare unto *His Countrymen*, whom he calls his *brethren and kinſmen according to the fleſh*, was ready *to wiſh himſelf accurſed*, and utterly *cut off* from the *body of Chriſt.* (Rom. 9. 2.) As if he car'd not what became of him, ſo that his *Countrymen* might be *ſav'd.*

† ὑποδείγματα ἐξ ἡμῶν ἐνέγκωμεν, πολλοὶ παρέδωκαν ἑαυτοὺς εἰς θάνατον, &c. Clem. Rom. in ep. ad Cor. p. 70.

* Matth. 15. 24, 26.

But many times our *neereſt Countrymen* may become our *worſt Neighbours*; and in reſpect of their Religion, dwell *fartheſt off* too.

too. To a man that is born in *Judea*, A *good Samaritan* ought to be *dearer*, then a *cruel Jew*. * S. *Paul*, and the Christians † of *Thessalonica*, were never used with more rigour, then by the men of their *own Countrey*. And our Saviours words are very remarkable, that *except it be in his own Countrey, a Prophet is never without honour*, (Matth. 13. 57.) But let him be *in his own Countrey*, and he hath *no honour at all*, (John 4. 44.) Christ himself had least *there*; and there he did the *fewest Miracles*; but that he did not *more* there then in other places, the only Cause was their *unkindness*.

* 2 Cor. 11. 26.
† Thes. 2. 14.

This is therefore the firmest Bond whereby to hold us together in peace and love, not that we are of *one Countrey*, but that we are of *one* * *Christ*; And can say of our selves, with better reason, then it was anciently said of the *Lamnini*, That in *all our bodies* there is no more then *one soul*; or (to express it with S. *Paul*) that *we have all but one Faith, one Baptisme, one Spirit, one Lord, one God and Father of all, who is above all,*

* Quantò digniùs *Fratres* & dicuntur, & habentur, qui unum patrem Deum agnoverunt, qui de uno utero ignorantiæ ejusdem ad unam lucem expaverint veritatis?
Tert. Apol. c. 39.

all, and through all, and in us all. (Epheſ. 4. 4, 5, 6.) If we will manifeſt to the *world*, and prove convincingly to *our ſelves*, that we are really the *Followers* and *Friends* of *Chriſt*, It muſt be by a *burning and ſhining Love.* A love of *men*, and not of *God only*. And a Love of men it muſt be, in which the true Love of God is not *excluded*, but *preſuppos'd.* Not a love *of our ſelves only*, (condemn'd ſo much by the * Apoſtle) but a Love *of others as our ſelves*; if not as *much*, yet as *well*; if not in that *meaſure*, yet in the very ſame *manner*, in which we are obliged to love our ſelves. And it muſt be *Dilectio Amœbæa*, a *mutual Love*; a giving and taking of affections. Indeed rather then fail, we muſt pledge them in *Love*, who do begin to us in *hatred.* But to make up an ἀγάπη, or *Love-Feaſt indeed*, (ſuch as with which the bleſſed Apoſtles did once *adorn both the Doctrine* and the *Diſciple-ſhip of Chriſt*,) It muſt be ἀγάπη ἐν ἀλλήλοις, *Love interchanged with one another.*

* 2 Tim. 3. 2.

The chiefeſt requiſites of our Love muſt be *Sincerity* and *Fervour.* As S. *Paul* ſpeaks to the *Romans*, we muſt be *kindly affectioned one towards another*, ſo as our love may *be brotherly, and without diſſimulation.* (Rom. 12. 9, 10.) we muſt not be δίψυχοι, *double-*

ſould men, (Jam 1. 8.) but muſt carry our meaning in our foreheads, and hold our hearts in our hands. *Not love in word, neither in Tongue, but in deed and in Truth.* (1 Joh. 3. 18.) we muſt not *look every man at his own things only, but every man at the things of others*, (Phil. 2. 4.) If we are owners of ſuch a love, as is a Teſtimony and proof of our real Diſcipleſhip under Chriſt, *The ſame mind will be in us which was in Chriſt Jeſus* (Phil. 2. 5.) And if ſo, we ſhall be ready to *ſtoop* (as he * did) to the *meaneſt offices* of love; even to *waſh*, and to *wipe* the very *feet* of our *Inferiors*, we ſhall willingly *bear one anothers burthens*, (Gal 6.2.) *by love ſerving one another.* (Gal. 5. 13.) And *in honour preferring one another*, (Rom. 12. 10.) Nay, if the ſame mind be in us which was in Chriſt Jeſus, (as the Apoſtle tells us it ought to be) our love will be ſo *intenſive*, as to make *us lay down our lives for the Brethren.* And ſo S. *John* tells us we ought to do, 1 *John* 3. 16.

* Joh. 13. 5.

If no *diviner* love of one another were meant by our Saviour in my Text, then what was ſo frequently exacted under the *pædagogie* of *Moſes*, our Saviour would certainly have ſaid, *An old Commandment I*

give

give unto you; it having been said to them of old, *Thou shalt love thy Neighbour as thy self*, Levit. 19. 18. But here he calls it a *new Commandment*; which we cannot imagine he would have done, had there been nothing in its subject but what was *old*. No, he might very well call it a *New Commandment*, not only for that reason, (which I find given by S. * *Austin*) because it prescribes us such a love, as by which we cast off the *old* man, and put on the *new*; but because it prescribes us such a love, as *never* was thought upon *before*, much less deliver'd under precept, to any Sect or Society of *Jews*, or *Gentiles*. Had his Commandment been no more, then that *we love one another*, it had been *old* with a witness; no doubt I may say, as *old as Adam*. But because he added [a *Sicut Ego*] that we must love one another, *even as He hath loved us*, (which was with such a *new* Love, as till he came into the world, was never heard of,) he had reason to call it a *New Commandment*. For although S. *John* saith, *Brethren, I write* * *no New Commandment, but an old Commandment which ye*

* Novum mandatum appellatur, quia exuto vetere induit nos hominem novum. *Aug. Tract. 64. in Jo. in fi. Tom. 9. & Tract. 65. in Jo. in initio Tom. 9.*

* 1 John 2. 7. & 2 John 5.

had from the beginning, yet he means no more by that word, then the *firſt beginning* of *Chriſtianity*, which was with the preaching of the Goſpel by *Jeſus Chriſt*. Remember therefore (I beſeech you) what *Love this is*, which is the *Badge* and *Cogniſance* of our profeſſion; the mark of difference betwixt the Sheep and the Goats, and which is not exacted from *Men* as *Men*, but from *Chriſtians* as they are *Chriſtians*. We muſt not love as *They* do, who * *corrupt one another* (as S. *Auſtin* ſpeaks) with a meerly *ſeditious* or *ſchiſmatical* Love; nor muſt we love as *they* do, who only love one another for *filthy Lucre*; much leſs as *they* do, who love one another for *filthy Luſt*; Nor muſt we love as *they* do, whoſe love conſiſteth only in *this*, that they *agree* in the *hatred* of ſome *third Party*; Nor muſt we only love as *They* do, who love one another as they are *Men* only, that is, as they are *ſociable and civil Creatures*. But we muſt love one another as being *Lovers of God*, and as being ſuch whom *God loves*; as being * *Children of the Higheſt*, and

* Pſal. 73. 8. *Non ſicut ſe diligunt qui corrumpunt; nec ſicut ſe diligunt homines, quia homines ſunt; ſed ſicut ſe diligunt qui Dei ſunt & filii altiſſimi, &c.* Auguſt. loco ſupra cit.

* Luke 6. 35.

and * *younger Brothers* of our Redeemer, as being all made *Consorts* of the very same *Hope*, and all *Coheirs* of the very same *Kingdom.* Our Love must imitate the *manner* and the *degree* of Christs Love. For we must venture our *Lives* for the good of others, and even in spight of all dangers which may happen to the body, we must *own*, and *propagate*, and *defend* the Doctrines of the Gospel, which is the most we can do for the good of other mens *Souls*; and that wch makes us most like a *Saviour.* The Gospel (I may say) is the *Christian School*, thither it is we go to *learn*, Christ is the *Master* of it in *chief*; All Christians are *School-fellows*, or *Condisciples.* The *love* I have hitherto described is the *highest Lesson* which there is *taught.* Those *titular Christians* who do not attain to this *love*, are so many *dunces* and *truants*, fit to be turn'd out of the *School.* It is indeed a *hard lesson*, for *us* to love *one another even* as *Christ* hath loved *us*; a Lesson only to be found in the School of Christ. But yet how *difficult* soever, it is not *impossible* to be *learn't.*

* *Sic mutuo fratres vocamus, ut unius Dei Parentes omnes, ut consortes Fidei, ut spei Coharedes.* Minut. Fælix.

πάντας ὅσοι τῷ παντὸς σέβεσι, φιλτάτους καὶ συγγενεστάτους ὑπολαμβάνεσθαι. Philo περὶ φιλαν. p. 554.

for God is * *faithful*; and expects not to *reap*, but after the meaſure that he hath *ſown*; He will *not ſuffer us to be tempted* * *above what we are able.* If there is in us * a willing mind, He *accepts according to what we have, and not according to what we have not.* The * *Grace of Chriſt is ſufficient for us. And we can do* * *all things through him that ſtrengthens us.* And therefore let us not deſpair of getting the *Maſtery* over our *Leſſon*; For we are all † Θεοδίδακτοι, (as S. *Paul* ſpeaks to the Theſſalonians) immediatly *taught it by God himſelf.*

* 1 Cor. 1. 9.
1 Cor. 10. 13.
† *Ibid.*
* 2 Cor. 8. 12.
* 2 Cor. 12. 9.
* Phil. 4. 13.
† 1 Theſ. 4. 9.

Now the more largely I have diſcovered, both what it is *not*, and what it *is*, to love one another, as Chriſt requires; the fewer words will ſuffice to make it as clear as the Sun at Noon, that by *this* we muſt be known to be *Chriſts Diſciples.* For ſuch a Love as *this* is, *is the fulfilling of the Law.* So ſaith the Law-giver * himſelf, *Matth.* 22. 40. and ſo his principal Apoſtle, *Rom.* 13. 8, 9, 10. where he ſpeaks of *love* in a *Chriſtian*, as *Demoſthenes* did of *Pronunciation* in an *Orator.* As if it were not only the

* Matth. 7. 12.
Luk. 10. 27.

firſt

first thing, but also the *second*, and the *third*, and so indeed the τὸ πᾶν, the *all in all* of a Christian. For mark the words of that Apostle, whom we cannot accuse of *vain*, or *needless* Repetition. *He that loveth another hath fulfilled the Law* (vers. 8.) *All the Commandments of the Law are comprehended even in this, Thou shalt love thy Neighbour as thy self* (vers. 9.) *Love worketh no evil to his Neighbour, therefore Love is the fulfilling of the Law* (vers. 10.) Three times in a breath, without so much as a *Parenthesis*, love is reckon'd to be the *Pandect* of all things requisite to make a *Saint*.

Nor let any man say within himself, *How can this be?* Since Gods word tells us, that *so it is*. And yet I think it is easie to shew you *How* too; For the whole *Body* of the *Law moral* doth consist of *ten Members*, which are call'd the *Decalogue*, or *ten Commandments of the Law*. The Lord Jesus hath reduced those *ten* to these *two*. *Thou shalt love thy God with all thy Heart, And thy Neighbour as thy self* On those two *Hinges* the very *Door* of *Salvation* doth seem to *turn*. For on those two Precepts *hang all the Law and the Prophets*, (Matth. 22. 40) But S. *Paul* hath reduced them all to *one*. For thus he speaks to the *Galatians*, * *All the Law is fulfilled in one* * Gal. 5. 14.

word, even in this, Thou shalt love thy Neighbour as thy self. The reason is, because the Love of our Neighbour (in the high degree I here speak of) doth carry along with it, the *love of God.* Either of them (saith * *Austin*) is inferr'd by either; for if we really *love God*, we shall *obey* him when he commands us to *love* our *Neighbour*, and if we really *love* our *Neighbour*, it is for the *love* which we bear to *God.* Observe the Logick, by which S. *John* argues both backward and foreward. *By this we know we love the Children of God, when we love God, and keep his Commandments*, 1 John 5. 2. There he argues from the *first* Table to the *second.* Now observe how he argues from the *second* to the *first*, and that two ways, both in the Negative and the Affirmative. In the Negative thus; *He that loveth not his Brother whom he hath seen, how can he love God whom he hath not seen?* 1 John 4. 10. *He that shutteth up his bowels of compassion from his brother, how dwelleth the Love of God in him?* 1 John 3. 17. Again he argues it in the Affirmative; *We know that we have passed*

* *Bene intelligentibus utrumque invenitur in singulis. Nam & qui diligit Deum, non eum potest contemnere præcipientem ut diligat proximum; & qui superne ac spiritualiter diligit proximum, quid in eo diligit nisi Deum?* August. Tract. 65. in Joh. à med. Tom. 9.

ſed from death unto life, if we love the brethren, 1 John 3. 1, 4. *Hereby we know we are of the truth, and have confidence towards God, if we keep his Commandments: And this is his Commandment, that we love one another,* (verſ. 19. to verſ. 23.)

Hence you ſee it is evident, There is not a clearer Demonſtration of our *loving God* with all our *hearts*, then the loving our *Neighbour* as *our ſelves*. From whence it follows; that every *ſin* muſt needs argue ſome *want* of *love*. For if againſt the *firſt* table, it is through a *want* of ſome *love* to *God*. And if againſt the *ſecond*, it muſt needs be for *want of* ſome *love* to *Men*. Again, it follows on the contrary, that where *love* is perfect and entire, no Commandment can be broken. For, *loving God with all our hearts*, we ſhall keep the *firſt* table; and *loving our Neighbour as our ſelves*, we ſhall not fail to keep the *ſecond*.

What I have ſhew'd in the *Great*, I can eaſily ſhew in the *retail* too, to wit, that *love is the fulfilling of the Law*. For if we love *God* as we ought to do, we ſhall certainly have *no God but him*. 1. Much leſs ſhall *we worſhip a Graven Image*. 2. *We ſhall not lift up his Name in vain*. 3. Nor ſhall we fail to *keep holy his Holy Days*. And 4.

if we love our *Neighbour* as Christ *requires*, we shall be sure to render to every man his due. And so by consequence

5. we shall *honour all our Parents and Superiors*, whether *publick*, or *private*, *Ecclesiastical*, or *Civil*. Then for the Neighbour who is *equal*, or in any degree *inferiour* to us, we shall be sure *not to injure* him in any kind. From

6. whence it follows, *we shall not kill*; (for that were to *injure* him in

7. his *Life*.) Nor *commit Adultery*; (for that were to *injure* him in

8. his *Wife*.) Nor *steal or Plunder*; (for that were to *injure* him in his

9. *Goods*.) Nor *bear false Witness*; (for that were to *injure* him in his goo *Name*.) And as we shall not thus injure him either in *Deed*, or in *Word*, so if we love him as *our selves*, or as *Christ lov'd us*, we shall not do him any injury, no not so much as in our *Thoughts*; we shall

10. *not covet, or be desirous of any thing that is our Neighbours*. Thus the four Precepts of the first table, and the six Precepts of the second, Or if there is any

*Rom. 13. 9. * other Precept besides these ten, they all are briefly comprehend-

ed

ed in this one word, *Thou shalt love thy Neighbour as thy self.*

And so I hope by this time, we are all of one mind, as touching *the Grand Characteristick* by which we are to be *known* to be *Christ's Disciples*; The peculiar *Note of Distinction*, by which we are taken from out the world, as it were *sever'd* and *set apart*, from all other societies and sorts of men, whether their Ring-leaders and Masters are Jews or Gentiles. First for the *Gentiles*, ye may know the Disciples of *Zoroastres*, by their belief of *two gods*, and their *incestuous wedlocks*. Ye may know the Disciples of the *Brachmans*, by their unparall'd *self-denials* in *food* and *raiment*. Ye may know the Disciples of *Pythagoras*, by their Reverence to the *numbers* of *four* and *seven*. And the Disciples of *Plato*, by their fanciful *Idea's* in the *concave of the Moon*. And the Disciples of *Zeno*, by their dreams of *Apathie* and *Fate*. And the Disciples of *Mahomet*, as well by the *filthiness* of their *paradise*, as by their *desperate Tenet of God's Decrees*. And then for the *Jews*, ye may know the Disciples of the *Scribes*, by their *Traditional corruptions* and their *expositions* of the *Law*. Ye may know the Disciples of the *Pharisees*, by their *Form of godliness*, and their * *appearing righte-*

* Matt. 23. 28.

ous

ous unto men. Ye may know the Diſciples of the *Sadducees*, by their denial of *Providence* and their diſ-belief of the *Reſurrection*. Ye may know the Diſciples of the *Eſſeni*, by their *overſtrict Sabbatizing*. And the Diſciples of the *Nazarites*, by their abſtinence from the *fleſh* of all *living creatures*. And the Diſciples of the *Hemerobaptiſts*, by their *every day waſhings* from top to toe. Ye may know the Diſciples of *John the Baptiſt*, by their remarkable *Faſtings*, and other *Auſterities* of *Life*. But by *this* ſhall all men know that ye are all the Diſciples of *Jeſus Chriſt*, *If ye love one another, even as Chriſt hath loved you.*

The Application.

Whilſt I am thinking what proper *Uſes* are to be made of this *Scripture*, the words of S. *Paul* which he writ to *Timothy* do ſtraight occur to my remembrance; *All Scripture* (ſaith he) *is by Divine Inſpiration, and is profitable for Doctrine, for Reproof, for Correction, for Inſtruction in righteouſneſs, that the man of God may be furniſhed unto all good works*, 2 Tim. 3. 16, 17. Were there no other Scripture, then that with which I have entertain'd you, I ſhould think it very *profitable* for each of thoſe ends, and eſteem the

the preacher well *furnished for every good work.*

First, it is profitable for *Doctrine*, because it *teacheth* such as are *ignorant*, the true importance of *Christianity*, which doth not consist (as some would have it) in our being *born* of *godly Parents*, *believing* the History of the *Gospel*, making *profession* of zeal to *Christ*, posting up and down from *Sermon* to *Sermon*, making many and long *prayers*, or whatsoever is comprehended under the *Form of Godliness*, that is, the Image, the Picture, the Counterfeit of Devotion, (as the word in the * Original doth very naturally import, 2 Tim. 3. 5.) For many *profess to know God, who in their works deny him* †. And let a mans *profession* be what it will, yet if he *act* in contradiction to the Commandments of Christ, that very *acting* is nothing better, than *a Denial of the Faith.* And so 'tis call'd by the Apostle, 1 Tim. 5. 8. Christianity doth not consist then, in such a sanguine *presumption*, as some call *Faith*; in such a *carnal security*, as some call *Hope*; in such a parcel of * *fair words*, as some call *Charity*; in such a † *worldly sorrow*, as some call *Repentance*:

* μόρφωσιν εὐσεβείας, 2 Tim. 3. 5.

† Tit. 1. 16.

* Jam. 2. 16.

† 2 Cor. 7. 10. λύπη κοσμου.

But

But it conſiſts in ſuch a *Faith*, as * *worketh by Love*; in ſuch a *Hope*, as doth * *cleanſe* and *purifie*; in ſuch a *Charity*, as *worketh no ill to his neighbour*; but is (on the contrary) the † *fulfilling of the Law*; and in ſuch a *Repentance*, as ſhew's it ſelf by *amendment*, and *change of life*, *bringing forth* * *fruits meet for Repentance*.

* Gal. 5. 6.

* 1 John 3. 3.

† Rom. 13. 10.

* Mat. 3. 8.

Whatever ſome *Mockers* are wont to ſay; we find by the tenor of the Goſpel, that a material part of *Godlineſs* is *moral honeſty*. The chief ingredients in a *Chriſtians* life, are *acts of Juſtice*, and *works of Mercy*; than which there was nothing more conſpicuous in the *life of Chriſt*. The *ſecond* Table is the *touchſtone* of our obedience unto the *firſt*. Our chiefeſt *duty* towards *God*, is our *duty* towards our *Neighbour*. God will have *Juſtice* and *Mercy* to be performed to *one another*, before he *accept's* of any *ſacrifice* which can be offer'd unto *himſelf*. For what ſaith our Saviour? *If thou bring thy gift to the Altar, and there remembreſt that thy Brother hath ought againſt thee, leave there thy gift before the Altar, and go thy way, firſt be reconciled to thy Brother, and then come and offer thy gift.*

Matth. 5. 23, 24.

gift. As if he ſhould have ſaid, *Get thee gone, and be Honeſt, before thou talk'ſt of being Godly.* Now together with *this*, compare S. *John*'s way of reckoning.

**In this the children of God are manifeſt, and the children of the Devil, whoſoever doth not righteouſneſs is not of God, neither he that loveth not his Brother* *. *And we know that we have paſſed from Death unto Life, becauſe we love the Brethren.* Nor doth our Saviour ſay (in my Text) By this ſhall all men know that ye are my Diſciples, if they ſee *ye love God*, But by this they ſhall know it, *if ye love one another.* Becauſe our love of one another doth *preſuppoſe* we love God; which 'tis * *impoſſible* we ſhould do, in caſe we love *not* one another *For he that hateth his Brother is a Murtherer, and abideth in Death*, 1 John 3. 14, 15.

* 1 John 3. 10.

* Verſ. 14.

* 1 John 4. 20.

Thus ye ſee how this Scripture is profitable for *Doctrine.*

And as for Doctrin, ſo alſo for *Reproof.* Becauſe it ſerves to *convince* us of the ſmall proportion of *Chriſtianity*, which is to be found among'ſt men who are commonly call'd *Chriſtians.* How much there is of the

word

word, and how little of the *thing*. *When the ſon of man cometh ſhall he find Faith on the Earth?* Yes, ſtore of *that* Faith, which will ever be common to *men* with * *Devils*. But when the Son of man cometh, ſhall he find *Juſtice*, ſhall he find *Mercy*, ſhall he find *Love* upon the Earth? ſhall he find *that Faith* which worketh by *Love*? and which worketh by *ſuch* a Love, as is the mother of *Obedience*? and the mother of *ſuch* obedience, as is *impartially* due to the *Law of Chriſt*? Alas! how frequent a thing is it, for Chriſtians to *perſecute* their fellow-Chriſtians, and then to reckon it as the *character* of their *Diſcipleſhip* under Chriſt? As if they read the Text *backwards*, or underſtood it by an *Antiphraſis*, ſuppoſing Chriſt had meant thus, *By this ſhall all men know that ye are my Diſciples, if ye hate one another*. Will it not be a very ſad and a ſhameful thing, if *Jews* and *Gentiles ſhall riſe in judgement againſt a great part* of *Chriſtendom*, whileſt Chriſtendom ſhall *juſtifie* both *Jews* and *Gentiles*? Firſt for the Jews, *they* are ſo much at unity amongſt themſelves, that however *covetous* in their particulars, and however *cruel* to us *Chriſtians*; yet, they are *kind* to *one another*,

Luk. 18.8.

* James 2. 19.

John 16.2.

another, and full of good works too. They ſuffer not the *needy* to go without his *relief*, nor the *Captive* without his *ranſom*. Nay the * *Eſſeni* (amongſt the Jews) had all things *in common*; and living *Virgins* themſelves, beſtow'd their coſt and their care in breeding *other folks* children. Then ſecondly, for the Gentiles, † *Homer* deſcribes the love of *Enemies*; The ‡ *Pythagoreans* gave it in precept; and † *Antius Reſtio's* brave *ſervant* reduc'd the Doctrine into Practiſe. Whileſt ſome of the *Heathens* do love their *Enemies*, were it not well if ſome *Chriſtians* would love their *Friends?* What a ſcandal is it (at this day) to the Diſciples of *Mahomet* (that grand Impoſtor) that the *Spirit of Diviſion* ſhould ſeem to reign, more amongſt *Chriſtians* then amongſt *them?* Nay are there not many great Potentates, who profeſs to be the followers and friends of Chriſt, and yet are ready (at any rate) to *buy* peace of the *Turk*, to the end that they may *break* it with *one another?* Or (not to go ſo far from home) how little is there of Chriſtianity, except the *ſyllables* and the *ſound*, even in that part of Chriſtendom, where

* *Joſeph. Antiq.* 18. 2. *Philo Jud.* in libro cui Titulus, πᾶς ὁσιος ἐλεύθερος, *p.* 678. 680.

† Iliad. *p.* 109.

‡ Hierocl. *in* χρυσ. ἐπ. *p.* 65, 66, 70.

† *Val. Max. l.* 7. *c.* 8. *p.* 193, 194.

where Chriſt is *moſt talkt of*? Amongſt the *many* who are followers of the *name* of Chriſt, how *few* are followers of his *Example*? how far are *they* from *giving* all to the *poor*, who * *grind* their faces as it were *meal*, and *eat them up* as it were * *Bread*? how unlikely are *they* to indure the *bearing* of the Croſs, who lay it ſo *heavily* upon *other* mens ſhoulders? how do *they leave all and follow Chriſt*, who *take away* all from them that *follow* him? How do *they wreſtle againſt powers and principalities*, who flatter and ſyncretize with every thing that is *mightieſt*? How do *they abſtain from all appearance of evil*, who have nothing of *good* but in *appearance*? Where are thoſe pieces of Chriſtianity, which are the grand Characteriſticks whereby a Chriſtian ſhould be diſtinguiſh't from *Jew and Gentile*? I fear the places are very *few* (though God be thanked ſome there are) where Chriſt may be known, by *ſolid Love*, to have *real Diſciples* upon the earth.

Mar. 10. 21. * Iſa. 3. 15. & 47. 2. * Pſal. 14. 4. & 53. 4. Mar. 10. 20. Eph. 6. 12. 1 Theſſ. 5. 22.

Thus you ſee how this Scripture doth furniſh matter for Reproof.

And

And as for Reproof, ſo withal for *correction* and *inſtruction in righteouſneſs*. Becauſe it ſerves to * *reduce* ſuch as are wandering *out of the way*, and to *build up* ſuch as have *begun*, or as it were, *ſet out* in the *way of righteouſneſs*. Whereby it brings me neerer and neerer to the more ſpecial *end* of our preſent meeting; which we are not only to celebrate, as a people *born* in the very ſame *County*, but as a people *brought up* too in the very ſame *School*; and deſervedly *dear* to one another, not ſo much by being *Country-men*, as *Condiſciples*. Not Diſciples under the *Law*, which was a *rigid* * *School-maſter* to drive us on unto *Chriſt*; but Diſciples under *Chriſt*, who was a *gracious Schoolmaſter* to lead us on unto *God*.

* *Conſule virum conſummatiſſimum*, D. D. H in 2 Tim. 3. 16.

* Gal. 3. 24.

You know when I entred upon my Text, I told you 'twas a part of our Saviour's *laſt will*. And I muſt tell you, before I leave it, that the *Will* was made for the behoof, as well of *us*, and of our *children* (*upon whom the ends of the world are come*) as for that dozen of Diſciples to whom 'twas given by *parole*, and with whom the *Depoſitum* was left in

1 Cor. 10, 11.

in *truſt*. They were the *Witneſſes*, *Overſeers*, and *Executors* in chief; But we the *remoteſt* of the *Legataries* have equal right with the moſt *immediate*. For this *Teſtament* (like the *Sun*) is ſo communicated to *All*, that every Chriſtian in *particular* hath a full right unto the *whole*. Will ye know the reaſon? 'tis briefly this. The true *intent* of the *Teſtator* was to make us * *rich in good works*, rich towards *God*, and to *one another*. But I may ſay of *Right* in *ſuch* a *Legacy*, what *Ariſtotle* ſaith of the ſoul of man, that the *whole* is in the *whole* and the whole in every *part* too. Nor is it left (as other *Legacies*) to be accepted, or refuſed, without offence. For what is allowed to be our *priviledge*, is alſo injoyned to be our *duty*. In ſuch a Legacy as this, we are not only permitted, but ſtrictly obliged to *claim* our *portions*. For ſo run the words, *A new Commandment give I unto you*. His command of our *Acceptance* was one part of the *gift*; and made his *Teſtament* of *force*, not only * *after*, but *before* his death.

* 1 Tim. 6. 18.

* Heb. 9. 17.

Thus we ſee our obligation to fulfill the intent of the *Teſtator*. And to the end we might ſee it, the *Will* is *Regiſtred* by S. *John* in this *indeleble Record*. It lies upon us,

us, this day, to give a Proof unto the world of our *Discipleship under Christ.* As much as in us lies, through the grace of our God which is working in us, we must make this an *imitable* and an *exemplary* meeting. Every man must endeavour (as S. *Paul* exhorts his son *Titus*) to *shew himself a Pattern of good works*, Titus 2. 7. Our *love*, as well as our *moderation*, * *must be known unto all men.* Our *light* of love (like the *Sun*) must cast a *glory* round about it; though not to this end, that men may see *us*, and glorifie *us*, yet at least to this end, that men may see our * *good works*, and glorifie our *Father* which is in heaven. Or as 'tis expressed in my Text, *that all men may know we are Christs Disciples.* Let us not walk after *them*, who *open* their meeting with a *Sermon*, and shut it up with a *Sursee.* But as we have happily *begun* with some *Acts of sacrifice*, so let us *end* more happily in *Works of mercy*; for we are not invited to a Feast, like that of *Herod*, and the *Israelites*, who *sate down* (like Brutes) *to eat and drink*, and then (like wantons) *rose up to play*, (Exod. 32. 6.) This is not Συμπόσιον, a Græcian Feast of

* Phil. 4, 5.

* Matth. 5. 16.

good-

good-fellowship; but a Christian ἀγάπη, or *Feast of love*.

If you will know what that *means*, you must consult the *second Chapter* of the *Acts* of the *Apostles*; where you will finde, in the conclusion, that they did not onely *continue daily in the Temple*, but they did also *break bread from house to house*. They did enjoy their *merry meetings* of love and charity; for so it follows in the Text, * *They did eat their meat with gladness*, as well as *with singleness of heart*. From whence I take out this Lesson, That *Christianity* is not a *sullen thing*, making every mans life a *continual Lent*, as the Heretick * *Montanus* would fain have had it. There is a difference very sufficient betwixt the *Church* of a Christian, and a Stoicks *Porch*. But withall let us ruminate on the two Verses going before, where they had *all things in common*, the rich distributing to the poor, (to every man his proportion) *just according as they had need*.

Act. 2. 46. † Ibid.

verse 44, 45.

* *Illi tres in anno faciunt quadragesimas, quasi tres pasci sint salvatores.* Hieron. in ep ad Marcellam. fol. 406.

Neither

Neither was it upon a ſudden, that charity grew to that *coldneſs* in which we find it. For * *Tertullian* tells us, that (in *his* days) *they had all things in common, except their wives.*

* *Quia animo animâque miſcemur, nihil de rei communicatione dubitamus. Omnia indiſcreta apud nos ſunt, præter uxores.* Tertul. in Apol. cap. 39.

I do not preſs you to an *equality*, (for I think the Age will not bear it) I only plead for a *ſimilitude* with what we find was the practice of *better times*. I do not urge you to be *liberal beyond your power* (like the Primitive Chriſtians of *Macedonia*, 2 Cor. 8. 3.) nor to part with your *Riches* in exchange for deep *Poverty*, that through your poverty the *poor* may grow *Rich*, (as S. *Paul* ſpeaks of our Saviour, *verſ.* 9.) For when the Age is *Iron*, I cannot hope I am ſpeaking to ſuch a *golden* flock of Hearers, as will indure to be preach't into *ſo much purity*.

All I exhort you to, is this, That ye will be but as ingenuous as the Heathen Emperour † *Severus*, that is, that ye will *do* as ye would be *done* by, and at leaſt be *liberal* * *to your power*; and that ye will *ſo ſhew* mercy, as ye hope to *find* it. Ye

† *Conſule* Herodian. l. 2. & 3. Et Bellarmin. Chronol. * 2 Cor. 8. 3.

cannot

cannot call it a *Feaſt* of *Love*, where ſome are *drunk*, whilſt ſome are *hungry*, (as it ſeems at * *Corinth* ſome ſuch there were.) A true Feaſt of Love muſt be for *all comers*, as well for the *poor*, as for the *rich*, or rather for the poor *before* the rich. For mark the words of our Saviour to one who invited him to a Feaſt, *Luk.* 14. *from* verſ. 12. *to* verſ. 15. where firſt he adviſeth in the *Negative*;

* 1 Cor. 11. 21.

Luk. 14. 12. *When thou makeſt a Dinner or a Supper, call not thy Friends, nor thy Brethren, neither thy Kinſmen, nor thy rich Neighbours, leaſt they alſo bid thee again, and ſo recompenſe be made thee.* From whence we learn this Leſſon, That 'tis true * *Courteſie* indeed, to be *afraid* of a *Requital*. He is a *Mercenary* Feaſter, whoſe *Gueſts* are all *Entertainers* as apt and able as *himſelf*. For one *rich* man to invite another, is no more in effect, than to make an *exchange* of *good Cheer*; to commute a Dinner for a Supper; and what is that to be eſteemed, but a more Gentlemanly *Barter*? A buying and ſelling of Entertainments? Our Saviour therefore goes on to the *poſitive* part of his Advice.

* Καλὸν τὸ ἀυπτοῖν μὴ ἵνα ἀντιπαθῇ, Ariſtot. Eth. l. 8. p. 816.

When

When thou makeſt a Feaſt, call the poor, the maimed, the lame, verſ. 13. *and the blinde*, adding this for a reaſon, *becauſe they cannot* verſ. 14. *recompenſe thee again.* Which is as much as to ſay, that the *nobleſt* motive to our Beneficence ſhould be the *poverty* of the object on which 'tis faſten'd, and the greateſt *impoſſibility* of the leaſt *Requital* upon earth. It is alwayes * *more bleſſed to give than to receive*, (as our Saviours words are recorded in the *Nazarene Goſpel*) but *then* eſpecially, when we give with an *aſſurance*, that (on this ſide heaven) we ſhall *not* receive. Yet even in *this* caſe alſo, the mercifull man is a *projector*, and driving on his *own intereſt*; beſtowing a *little* here on *earth*, for a *large* Recompenſe in *Heaven.* For ſo ſaith our Saviour in the next words of that verſe, (giving the *reaſon* of that *reaſon* he gave before) † *Thou ſhalt be recompenſed at the Reſurrection of the Dead.*

* Acts 20. 35.

† verſ. 14.

Say then, my Brethren. When God profeſſeth to be our *Debter* for all we *give* unto the poor,

* Prov. 19. 17. *Ibid.*

and gives us his *word* for a * *Repayment*, and when *Chriſt* becomes our *ſecurity*, that all we *lend* ſhall be return'd a *hundred fold* into our Boſomes; what kinde of reaſon can be imagin'd why one Rich man will *lend* his money unto another, for *ſix pounds in the hundred*, or *lay it out* in ſome *Trade* (at moſt) for *twenty in the hundred*, rather than † *lend it unto the Lord* (by *having pity upon the poor*) or * *lay it out* upon *Life Eternal*, whereby he ſhall not onely receive *ſix* or *twenty* in the *hundred*, but exceedingly more, then a *hundred-fold* the very *Principal?* If you inquire into the reaſon, I am afraid you will finde it to be but this, that they cannot eaſily *truſt God*, or *believe* the *Scripture*, or accept of *Chriſt* for their *ſecurity*. Let me therefore ſay to as many of you as are *ſuperlatively Rich*, That if ever you do expect to be * *carried by the Angels into Abrahams Boſome*, you muſt think your ſelves *obliged* to take *Lazarus* into your *own*. And let me ſay to as many of you as are *comparatively poor*, that rather

* Luke 6. 38.

Matth. 19. 29.

† Prov. 19. 17.

* Matth. 13. 45, 46.

* Luke 16, 22.

rather than *fail* of being *merciful*, ye muſt † *work with your hands the thing that is good, that ye may have to give to him that needeth. S.* Pauls *own hands did adminiſter to his neceſſities*; and not only to *his*, but to *theirs alſo that were with him*, Act. 20. 43. The ſtrong ought by their *labour to* * *ſupport the weak*, (ver. 35.) Rather then any man ſhould *want*, who is *not able* to *earn* his Bread, He hath a *right* to eat it in the ſweat of *our Brows*. For there is *one ſort* of *poor*, who are an *Honourable order* and *Rank* of men, as being *Jure Divino*, of *Gods immediate* † *inſtitution*. And our *Lord himſelf*, that ᵛ *Sun of righteouſneſs*, when he was *here* in his *Hypogæo*, was pleas'd to make himſelf *free* of that *Company*; He became the *head* of that *Order*. For whil'ſt he liv'd, he liv'd upon *Alms*, (Luke 8. 3.) the *Foxes* were not ſo poor, for *they* had *holes*; the *Fowls of the Aire* were not ſo deſtitute, for *they* had *neſts*; but the *Son of man* (ſaid the Son of man himſelf) *had not*

† Epheſ. 4. 28.

* ὁ ὢν ῥώμην κεκτημένος ἐρεισμα τῆς ἀθενεστέρων ἕξω, Philo περὶ Δικάιου. p. 557.

† Deut. 15. 11. 1 Sam. 2. 7.
ᵛ Mal. 4. 2.

where to lay his head. (Matth. 8. 20.) And then when he was *dead*, He was fain to be *buried* upon other folks charges. (Luke 23. 53, 56.) Ye muſt not therefore neglect the *poor*, unleſs you dare † *reproach your Maker*; or, unleſs ye dare deſpiſe *that*, which Chriſt himſelf in his perſon was pleaſed to *honour*. The *Infidels* provided as well for thoſe of their own *Country*, as for thoſe of their own *Houſe*. And St. *Paul* implyes by the word [† *eſpecially*] that *Chriſtians* ought to provide for *both*, unleſs they dare be *worſe then Infidels*. From all which it is evident, that they who are of *your Country*, yet not admitted to *your Feaſt*, and that for no other † fault than their being *poor*, muſt have ſuch proviſion made for them, that they may fare the *better* for being *Hungry*.

† Prov. 14. 31.

† 1 Tim. 5. 8.

† ἃ γὰρ θέμις τῶν πενίαν κολάζεσθαι, ἐλεεῖσθαι ἀναγκαῖον. Philo. περὶ φιλαν. p. 544.

But yet I am not at an end of my Exhortation. For in vain do rich men conſpire, to *refreſh the bowels* of the poor, whil'ſt by envy

Philem. 7.

vy, or Animosity, or by *vexatious Suits at Law*, they do impoverish the Rich too. It is not true *Charity* they shew to *others*, if they nourish *Contention* amongst *themselves*. Men may be *liberal* to their *Vanities*, and bestow a great deal of Riches in *Ostentation* to the *poor*, and yet be still strangers to *Christian Charity*, if they will not *let fall* a Quarrell, or Suit at Law, until they are utterly disenabled to *hold it up*. The wise Disciples of † *Pythagoras* would rather quit their own *right* in matter of *Riches*, or *Honour*, or *worldly greatness*, then run the hazard of *breaking peace* in any such carnal considerations.

† Δεῖ ἢ τῶν χαλῶν τῶν κοινωνίαν ποιητέον. τὰς ἀεὶ ὑ χρημάτων, ἢ δέξης, ἢ τινὸς ἄλλης ἢ ἐν τῆς διαφερομένους.

θνητῆς συσχέσεως μᾶλλον ἀνῆκε ἀνῆκε Hierocl. εἰς τὰ Πυθαγ. ἔπη. p. 61.

And therefore (my Brethren) let me conjure you, not so much by that *common*, and *civil Interest*, which you have in *one Country*, as by that *common*, and *sacred Interest*, which you have in *one Christ*, that *all* your *Contentions* (from this day forward) may be swallow'd up in this *one*, who shall shew the greatest *Zeal*, and who shall use

the best *endeavours*, to *keep the unity of the Spirit in the Bond of Peace*. That however your feast is but *once a year*, yet your *peace* and your *unity* may be *all the year long*. Remember the saying of S *James*, That to *love one another*, as you *love your own selves*, is to *fulfil the Royal Law*, Jam. 2. 8. If Jesus Christ is a *Royal Saviour*, and if his Law is a *Royal Law*, then all *true Christians* must needs be *Royalists*; that is, obedient to the Precepts of *Christ* their *King*. Remember the saying of * S. *Paul*, That *by one Spirit we are all baptized into one body*; *whether* Jews, *or* Gentiles, *bound or free*, of different Countreys, or of the same, *we have been all made to drink into one Spirit* †. *Ye are the Body of Christ, and members in particular.* * *Let there be no Schisme in the body. But whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any vertue, if there be any praise, if there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any Bowels and Mercies, Think on these things.*

Ephes. 4.3.

* 1 Cor. 12. 13.

† vers. 27.

* vers. 25. Phil. 4.8.

Chap. 2. verse 1.

And

And the very God of Peace ſanctifie you wholly; that the † *whole of you, both body, ſoul, and ſpirit, may be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt.*

† ὁλόκληρον ὑμῶν. 1 Theſſ. 5. 23.

Now unto him who is able to keep us from falling, and to raiſe us when we are down, and to *preſent us* being riſen, *before the preſence of his Glory, with exceeding Joy, To the only wiſe God our Saviour*, even to God the *Father*, who hath created us in *love* by his mighty *power*, to God the *Son*, who hath redeemed us in *love* by his precious *Blood*, and to God the *Holy Ghoſt*, who hath prepared us in *love* by his *ſanctifying Grace*, and thereby given us a *Pledge* of our *future Glory*, to the holy, individual, and Glorious Trinity, three Perſons and one God, be aſcribed by us, and by all the world,

Jude 24.

Bleſſing, and Glory, and Honour, and Power, and Wiſdom, and Thanksgiving, from this day forward, and for evermore.

Revel. 5. 12, 13.

THE END.

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